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Thesis

THE APPEAL OF THE NEW TESTAMENT TO THE YOUTH OF TODAY

Submitted by

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(A.B., University of Southern California, 1928)

In partial fulfilment of requirements for the degree of Master of Arts

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PART II:

DISQUISITION

THE APPEAL OF THE NEW TESTAMENT TO THE YOUTH OF TODAY

I.

Historical Summary of Youth Education

In the study of the appeal of the New Testament to the youth of today, the problem is that of finding whether or not there is material in the New Testament which appeals to present day youth, and of discovering which materials and which methods of presentation will make the most effective appeal to our youth.

We shall make a summary of the methods employed by the Greeks, the Romans, and by the early Christians in the training of youth. Then we shall examine the growth of the Sunday School movement, and the methods used at the present time. We shall see what psychological and physical bases we have upon which to build. Further, we shall examine those outstanding facts in the New Testament which should form a basis of appeal, with a criticism and summary of methods and materials, and with such suggestions or contributions as seem profitable.

A. Aims of Greek Education.

To discover those influences that have helped in the education of youth in the past is our first task. We find a splendid system used by the Greeks. There was no other

such system as that which Greece evolved for the education of each prospective male citizen. In many other countries the boys were early inducted into the army without permitting them a development of personality or a thorough knowledge of citizenship. To the Greeks, the youth were the potential citizens and defenders of the country. They were treated accordingly.

What were the aims of the Greeks in their educational methods? First, they wished to train the youth for citizenship. To them patriotism or living for the state was of paramount importance. Second, they wished to inculcate certain standards of conduct and ethics in their boys' lives. Third, they believed that religion wove a strengthening influence in those lives; hence religion was taught. But, when the state religion practically fell into disrepute, a system of ethics and philosophy was substituted for the same purpose. Fourth, every youth must know and practise the idea of public good, with service to the community coming first, and his individual rights coming last. Fifth, youth must be able to solve problems of civic and intellectual life. Those fitted for further training in public life were accepted in schools for the purpose, and the others were placed in the army.

Greece, at that time, was a group of city states, where the duty of the youth was to grow into citizens to defend her and to advance her interests. In her methods she was far above her time, and many of her ideals are unreached today. As Monroe says, "The significance of Greek education, then, is

found in the fact that here first is worked out the conceptions of free personality realizing itself through social institutions; that here is found the ideal of knowledge for its own sake and as the right of all instead of the few."[1]

At the age of seven the boys and girls were separated and the girls were trained in the home; but the boys soon had several teachers, from the Grammatist to the physical trainer.

1. Spartan education.

In Spartan education there was little except military training and the study of laws; only simple reading and writing, with some music and gymnastics were taught. The content of the Spartan education was predominantly that of the soldier, with emphasis upon the physical and moral. In this they differed from the Athenians. Plutarch says,[2] "'As for learning they had just what was absolutely necessary. All the rest of their education was calculated to make them subject to command, to endure labor, to fight, and to conquer. ....Lycurgus..thought rather that the happiness of a state, as of a private citizen, consisted chiefly in the exercise of virtue and in the concord of its inhabitants. His aim in all his arrangement was to make and keep the people free-minded, self-dependent, and temperate.'"

For us, Spartan education has little to commend it-

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1. Monroe, Paul, History of Education, p. 58.

2. Quoted by Monroe, p. 75.

self except the so-called virtues of truth-telling, hard endurance, and suffering for a cause. But in their methods of education, public approval or disapproval had its influence upon the youth. It was then, and is now, a great factor in the process of learning. The emphasis upon morality was not in finer sensibilities, but rather in the relationships to his fellows and to the state. He was trained to be pitiless to a foe; he was a superb war machine with more of the cunning of the fox than of the thoughtful actions arrived at by logical reasoning. Theirs was a system that rested upon brute strength rather than upon the love of beauty or literary attainments as in the system of the other Greeks.

In the Spartan system, the older men taught the youth; this was efficient from the standpoint of emulation, and hero worship. It would tend to crush boyish hopes and ignore individual personality. "It must be admitted that while the Spartan moral training conserved certain elemental virtues, its effects, morally, as well as physically, had a hardening, even a brutalizing tendency."[1]

Therefore, the Spartan method, while it aimed at a skilled-fighting, well-disciplined, cunning man, was weak because it conserved the brutal and physical qualities, and was lacking in the aesthetic qualities found in art and literature and in religious insight or motivation. For us, Spartan training was too unbalanced.

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1. Monroe, p. 79.

2. Athenian education.

We must look to Athens for the most highly developed type of education among the Greeks. As opposed to the public education in Sparta after the age of seven, the Athenian system attempted to make the home the basis of the city and responsible for the education of the boy. Further, there was great insistence upon the rights and duties of a future citizen. He must be able to think through a proposition and apply it to life. Again, he was especially drilled in the literature of the past and taught to compare with it, his own ability to express himself in words. Reason was enthroned. He was given opportunities to develop his personality, with an abundance of time of his own; yet he was responsible to the court of the Aeropagus. This opens three avenues through which we see the Greek youth: 1.He was trained for citizenship; 2.He was expected to be proficient in intellectual and aesthetic fields as well as in physical skill; 3.He was a deputy citizen in the home, where he developed personality and learned service.

Thucydides[1] (Bk II, para. 40) gives the following aims of education, put in the mouth of Pericles: "If then we prefer to meet danger with a light heart but without laborious training, and with a courage which is gained by habit and not enforced by law, are we not greatly the gainers? Since we do not anticipate the pain, although, when the hour comes, we can

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1.Monroe, p. 80.

be brave as those who never allow themselves to rest, and thus, too, our city is equally admirable in peace and war. For we are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is a real use for it. To avow poverty with us is no disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who takes no interest in public affairs, not as a harmless, but as a useless character; and if few of us are originators, we are all sound judges of a policy. The great impediment to action is, in our opinion, not discussion, but the want of that knowledge which is gained by discussion, preparatory to action. For we have a peculiar power of thinking before we act and of acting too, whereas other men are courageous from ignorance, but hesitate upon reflection. And they are surely to be esteemed the bravest spirits who, having the clearest sense both of the pains and pleasures of life, do not on that account shrink from danger."

We can see the value of this; for present day youth are too impetuous and hasty. They need deliberation and the courage of their own thoughts and convictions. Perhaps when we stress the "Kingdom of God" to our young people we can help them to these ideals of citizenship that the old Greeks had. The Athenians attempted a balance between war and peace. They

were taught the love of the beautiful, and the proper use of wealth, something that is sadly lacking in our present system. The Greeks placed emphasis upon citizenry, capable of upholding the best of Grecian ideals. We must train our youth to be real citizens of the kingdom. While Sparta did not use much home training, Athens rather stressed it. We in America are in danger of losing that art. It is one of the duties of the Christian Church to assist in recovering it; for in the homes we find the best and most natural place for the nurture of right relationships.

a. The Ephebes.

The point at which the state lavished its greatest care upon its future citizens was in the years between ages eighteen and twenty---the dangerous age of our own young men. It was the time for technical training and of general service to the community state. The boy was under the direct educational and religious training of the state, serving as a semi-cadet in the army, being stationed on the frontiers. Monroe says,[1] "Having completed this two years of preparatory training and demonstrated to the officials that he had met the moral and physical requirements of citizenship, he was enrolled among the list of free citizens, took the oath pledging fidelity to the state, the gods and the moral traditions of his people, was furnished in the public assembly with his equipment..There was

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1.Monroe, p. 85.

yet a definite training in the use of arms and in general military discipline before he assumed the duties and privileges of full citizenship. This was the technical period of ephebic or cadet education...The first year..was devoted to severe military training in use of arms and in the conduct of practical affairs of the state. In the second year this life became that of the regular soldier in more remote garrisons."

b. Training for citizenship.

When he was about sixteen years of age, the Grecian youth was taken under control by the state. "He was freed from the care of the pedagogue, discontinued all literary and musical study and replaced the training of the Palaestra with that of the gymnasium, where he associated freely with youth of his own age and with adults. Here he was taught or trained in a variety of exercises by a state official the poedatribe---and was under the general supervision of the sophronist, or moral overseer. During this period, while the youth was given much wider liberty, he was yet held under strict supervision by state officials, especially the censor of morals."[1]

That is, the youth was not entirely free in his living, but was supervised. He could mingle with the older men, converse at the banquets, attend the debates, enter into the physical contests. He was seeing the life of the community with

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1.Monroe, p. 84.

the older people to help shape those ideas and ideals. He was more or less of an observer; for he was able to view the courts and their functioning; he could watch the training of the soldiers; he secured a good working knowledge of the duties and rights of a citizen. It is a noteworthy fact that the boys were rigidly examined as to their morals and were held responsible for their conduct to the court of the Areopagus itself.

We cannot escape from the fact that the Greek youth were thoroughly trained for citizenship in so far as military and political matters were concerned; further, there was placed constantly before them the ideal that the youth existed for the social and religious good of the community. The state was paramount, and made exacting demands upon them. In addition, they were educated in the games, in wrestling, races and the dance, throwing the discus, etc. Then there came the desire and necessity for expressing themselves well. It was as though a premium had been placed upon the intellectual and moral growth----but particularly upon the intellectual.

c. <u>In religion</u>.

The youth took part in the home ceremonies, in the giving of offerings to the gods. In public they marched in the state religious processions, probably helping in the enactment of the religious dramas in connection with them, and singing in the chorus. Most of the religious knowledge was gleaned from literature and tales of the minstrels. When the philosophers had riddled the old beliefs in the mythologies and gods, there came

about an appeal to the ethical, which partially supplanted the religious part of the youth's life, but could never take the place of religion. Plato, in "Protagoras",[1] describes the education of that day: "They put into his hands the works of great poets, which he reads at school; in these are contained many admonitions, and many tales, and praises and encomia of ancient famous men, which he is required to learn by heart, in order that he may imitate or emulate them and desire to become like them...And when they have taught him the use of the lyre, they introduce him to the poems of other excellent poets, who are lyric poets; and these they set to music, and make their harmonies and rhythms quite familiar to the children's souls, in order that they may learn to be more gentle, and harmonious and rhythmical, and so more fitted for speech and action; for the life of man in every part has need of harmony and rhythm. Then they send them to the master of gymnastic, in order that their bodies may better minister to the virtuous mind, and that they may not be compelled through bodily weaknesses to play the coward in war or on any other occasion....The laws which were the invention of good lawgivers who were of old time; these are given to the young man, in order to guide him in his conduct whether as a ruler or ruled; and he who transgresses them is to be corrected, or in other words, called to account."

Here lies the secret of the power of the training of the Greeks; every man was capable of upholding the best tradi-

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1.Monroe, p. 86ff.

tions because in his youth he had been trained in physical skill and in the intellectual school of the most thoroughly rationalizing people of all times. In all this we find much to admire and to desire in our own youth, to use in their training, and to develop an appeal to their living in the light of New Testament standards. These ephebic years were years in which the youth tried, in physical contest, not so much to win, as do our modern youth, but for excellence and all-round abilities in running, jumping, discus throwing, javelin throwing, and long distance races. Perhaps the greatest gain made was in their concentration, their ability to perceive a situation quickly, and the subordination of their tempers to reason. That is one weak spot in modern youth. They may know how to do a certain problem theoretically; but when it really comes to the solving, they are helpless, and are poor losers, often displaying great fits of temper, which the Greeks would never tolerate.

In the intellectual world the Greeks followed the idea expressed in the thought, "Gymnastics for the body, music for the soul". We would call it the aesthetic side of education. Their text books were the poets, such as Homer and Hesiod, Simonides and Sappho, selections being used from those who were didactic and lyric as well. From these came the arts of music, and the sciences. They were drilled in the meaning of words, were required to recite or chant the passages to music. Especial prominence was given to the interpretative in music, thus making not only for skill, but also for ingenuity and originality.

We have gone to the other extreme until music has but small place in the general education of youth, and the average person is by no means a skilled musician. Young boys often consider musicians effeminate and unworthy of emulation.

In the religious training much was taken from the poets, the teachers, and the home fireside worship of the gods. We find that although the Greeks used dancing to develop a certain poise for the whole body, yet its primary purpose was to express the thought process. As it was used in the civic celebrations when honoring the gods, or in military drill, we see its religious significance. It had its social value, and helped induce a religious emotion. The dancers were partakers in the worship. Protagoras says of the music teachers, "They make rhythm .....familiar to the souls of the boys, that they may grow more gentle, and graceful and harmonious, and so be of service both in words and in deeds; for the whole life of man stands in need of grace and harmony."[1] The Greeks reckoned harmony and music as part of their training in religious citizenship.

The Greeks employed the slave tutor or paid teacher, who as a rule was far above the average in intellectual and moral attainments; he was responsible for the education and practical supervision of morals. It furnished an example for moral training; for here was one ever by the boy's side to assist, to advise, or serve as a model. In our church

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1.Monroe, p. 97.

schools where we employ many women, we lose that contact with our youths in possessing as a model, a manly religious teacher. We can say all we desire about the youth having an ideal, theoretical and otherwise detached hero; but the living example in daily experience is better for conscious emulation or imitation. Today, on the other hand, our usual type of servant is neither highly trained nor morally good as an example; for our servants are rather chosen for the position because they cannot fit in any other place in the economic scheme.

B. Later Greek training.

We have seen that in the earlier Greek period the youth were trained to be citizens with the idea that the state was paramount and the individual subordinate. With the wave of conquest and the resultant inflow of riches, the type of Greek citizen changed. The philosophers and the dramatists had ridiculed the old gods, and the decay of religion had set in. There had come a corresponding decay in the relationship of the citizen to the state. Now the teachers and philosophers were stressing individual freedom as against the demands of the state. Youth were to be trained for their own sakes, and not for the benefits to the state. The Athenian state was really at the head of the Greek community, and though later defeated by the Spartans, still held the center of the intellectual stage. The new teachers had thrown off the restraints of the worship of the old gods and now the systems of morals must

rest on individual efforts and beliefs. Natural cause and the specific of one's own thoughts were the guiding purpose. With this change there grew a demand that the citizen must be able to talk upon any and every subject; he must be able to argue with dialectic skill. The teacher taught for the purpose of making money rather than being motivated by the idea of the type of youth he would turn out, Plato and others to the contrary notwithstanding. Reason now ruled supreme. No longer was the content of education the duties of citizenship, the moral and civic motive, but rather stress was laid upon dialectic and argumentative skill. Not thoughts well reasoned out, but the thoughts that had the greater ingenuity and rhetorical skill carried the day. Not the content, but the phrasing.

At least this period had the choice of whatever it wished in the educational sense. It was skilled in drama, literature and philosophy; but there was freedom of learning and teaching. Many ills grew up; but the greatest drawback was that too much emphasis was given to reason; utter freedom in belief and learning may be stimulating, but it leads into extravagances and shallowness both in education and morals. Some of the greatest dramatists were at work at that time, such as Aeschylus, Euripides, and Aristophanes. Socrates and Plato were in their prime. The new intellectual vigor was in full swing, although the political activity was at a low ebb. But the tide of overindulgence and a casting aside of the morality based upon religion, and the destruction of the moral foundations, substituting

reason and ethics, produced disastrous results.

Monroe says of this condition, "Such freedom attended not only learning and thought, but prevailed in the world of moral conduct, of political activities, and religious life as well..., the cost was a heavy one and was paid to the uttermost. On the one hand it is true that democracy was swayed by its passions; that prejudice instead of justice controlled in the law courts; that the sycophants swarmed and worked their unworthy trade to the demoralization of social life; that vices loathsome to modern ideas prevailed; that scoffing irreverence replaced the sedate faith of the earlier period; that youth exulted in a flippant independence and a supercilious agnosticism; that family morality decayed; that the pursuit of riches, with its attendant extravagance, now became characteristic.....the student of the present...is prone to judge the present by its best, but the past by its worst."[1]

Greek teachers, such as the Sophists, stressed the lecture and conversational method of education until the pupil had arrived at a conclusion. Socrates rather emphasized a knowledge that would be capable of forming correct conclusions, and arriving at the truth by itself. Here we find the two methods in use in our own schools, that of the more strict lecture method, with its wealth of information and the resultant giving back of material so given, and the Socratic method that helped the youth in thinking through the problem itself. We know how valuable this latter is in our methods today. Plato, in "The

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1.Monroe, p. 118.

Republic" would have a group of citizens ruled by those highly trained in philosophy and in the study of ideas. They would form the upper group with corresponding emphasis upon attainments of learning as the premium; for they are the ones who know the highest good. This idea of limiting knowledge to those worthy few carried over for centuries. Today we have mass education and mass inculcation of ideas. We are inclined to insist more upon intellectual attainments than upon a well rounded character of moral , intellectual, and religious worth, as witness the present spread of college degrees that mean so little in moral and religious achievements. Education we must have, and unlike the Greek ideal of Plato, it must not be restricted to the few; rather we need more stress upon the moral and religious if we would escape the fallacies and follies of the strict Greek method of intellectual endeavor. We have seen how it failed to build moral character by reason only; religious and moral values must integrate and become part of the life itself, as well.

In contrast to the philosophical method, Aristotle used the more scientific method. He employed induction in education. He gathered up the loose ends of Plato's teachings and integrated theoretical training with citizenship. He would work out the truth not only from philosophical argument as method, but would see in the history of the race the experience of the facts so induced. By this inductive method, he was enabled to father many of our modern sciences. He argues in "The Ethics" that the ideal education should include both soul and body. "Now man possesses both body and soul; and the soul is composed

of both rational and irrational parts. Hence, the ideal education must consist, first, of education of the body--gymnastics; second, education for the irrational part of the soul, that is the desires, passions, and appetites, consisting of music and literature or the moral education; third, the education of the rational part of the soul, through the sciences and philosophy. The first two constitute the practical education and hence are not ends in themselves, but rather means to the highest end."[1]

He exercised a great influence for centuries upon education through his book, "Organon". He strove to give a scientific turn to all inquiries. He organized the form of thought and thus was a practical man as well as an intellectual thinker. It is said that his method of induction was not had by the Middle Ages because his works were lost, with the result that most of the work of that time was deductive and not so progressive in character as when Aristotle's inductive method began to be used.

Thus far we have found that Greek literature, ideas and culture had conquered the civilized world, and certain methods employed by them in education leave us greatly indebted to them. For us, the study of the Greek aims and ideals have been necessary, because in them lies great values for our own methods and ideals. We have seen how the Greeks trained their children for citizenship, although the girls were left in the home and had little training as compared with the boys. The boys

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1.Monroe, p. 154.

were early taken under control by the state and during their adolescence were trained in gymnastics, the arts of poetry and the muses. They were given two years, from age sixteen to eighteen, to go freely among their elders, learning of the political and civic requisites. Their morals were overseen by the committee from the Aeropagus. They went to banquets, had contests with youths of their own age, and were observers of life. From the age of eighteen to twenty they were inducted as citizens, although not in full connection. They were trained more fully in the marching, drilling and warlike exercises. They partook of the religious celebrations and in this ephebic period had the opportunities for listening to their elders' recital of heroic deeds, and had their counsel and guidance. Their last year was spent in garrison and police duty on the frontiers.

The Greek training lacked much. It at times overemphasized the physical as in the Spartan training. Again it lacked the emphasis in later centuries upon the necessary religious training. Reason was enthroned and the attempt to inculcate morals and ethics by pure rational grounding did not work in the case of the majority of Greek youths. There was much to admire, the all-round perfection, the ability to conceive and conquer a problem. The training of the youth in the poetic and aesthetic side was remarkable. Under the later Greek system of education the youth were trained more for the general education; to be able to speak on all matters gave a certain

artificiality to their training. Greek culture and ideals had conquered the world, but they had not been able to save their own souls. They had achieved the enviable position of leaders in learning, but were unable to hold their youth to the old finer morals and family life. We have seen the important place that the imitation and heroic appeal that was made to the youth through their association with men who were well trained and masters in their lines, held in the system. The Greek training of youth in many ways was ideal, for it gave a symmetrical development to intellectual and aesthetic qualities, much to be admired. It stressed manly qualities, but failed in the highest religious and moral attainment.

We cannot dismiss the Greek education without mention of the rising of the Stoics and the Epicureans. These developed into distinct schools with also a certain religious character. They were governed by a scholar and his assistants. Fees were charged until they became subsidized by the state. From these grew up the universities, where a student might spend two or three years or more. The gymnastics were no longer in the fields, but were in the stadiums or theatres.

"Student life was now prolonged to a period from three or four to even seven years in length. The ephebic organizations degenerated into one resembling student clubs or secret societies. During the early Christian centuries the university life presented many features resembling those of university life in mediaeval or modern times. Among these were the wearing of a distinctive gown, the initiation into the secret societies, and the

hazing of new students."[1]

C. Roman training of youth.

The Greeks were a visionary race, given much to speculation and philosophy, while the Romans judged the value and effectiveness of things. The Roman people were practical, and we would expect to see their methods of education made up of more practical values. The Romans thought in terms of the family for the state; the Greeks thought of the state, but laid stress on the individual development. The Greeks were impulsive and rather joyous in their attitude towards life; the Romans were less imaginative, but more practical. Their religion was a means to an end. They placated the gods so that there might be grain. We find this practical religious force one of conservancy, hallowing the family life. It was distinctly ethical in the early years of Rome. While the Greeks speculated as to their gods, and idealized beauty, with emphasis on the intellectual striving, the Romans made religion a force of practical loyalty to home and country. "The contributions of the Romans to civilization were, then, of two great types. Through their development and organization of law they furnished the institutional organization of life that serves to a large extent as the basis of modern social life; through their influence on the practical virtues, chiefly through the law and the state, but also later through the adaptation of the Stoic philosophy and the propagation of the Christian religion, they contributed to the moral conception of life."[2]

1.Monroe, p. 169.

2.Ibid.

meaning of new knowledge.

4. Human training or at youth.

The Greeks were a military race, given over to speculation and philosophy, while the Romans judged the value and effectiveness of things. The Greek people were practical, but we would expect to see their methods of education take on a more practical values. The Romans thought in terms of the family for its state; the Greeks thought of the state, but laid stress on the individual development. The Greeks were impulsive and rather joyous in their attitude towards life; the Romans were less imaginative, but more practical. Their religion was a matter to an end. They placated the gods so that their might be gracious. As time took practical religious force one of convenience, bolstering the family life. It was distinctly critical in the early years of Rome. While the Greeks appreciated an ideal code, and idealized beauty, with emphasis on the intellectual striving, the Roman made religion a force of practical loyalty to home and country. The contributions of the Romans to civilization were, then, of two great types. Through their developed bent organization of law they furnished the institutional organization of life that served to a large extent as the basis of modern social life; through their influence on the political virtues, chiefly through the law and the state, but also later through the adaptation of the ethnic philosophy and the propagation of the Christian religion, they contributed to the moral conscience of life.

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1. Ibid., p. 128.

2. Ibid.

The youth in his early years was reared by his mother, with the father having supervision over his training. As the father was the head of the household and was the priest of the family gods on the hearth, he would be religious in that sense. As the law insisted that with every right there was a certain obligation involved, the father's right to train his child caused him to be held responsible for him. He had certain duties to his family; so it is not unusual to see the father training the youth. At the age of sixteen the boy was given the right of citizenship, and served in the army in the earlier days, and could vote in the comitia. He was prepared for military duty, or for a trade, depending upon his financial status. Most of this training, of a necessity, was in the home. The youth was expected to approximate the moral standards and worth of the great heroes. The virtues demanded were those of a practical people. They insisted upon piety, obedience to God and to parents. They insisted upon a strength and constancy of character; bravery was exemplified; honesty in business affairs and also prudence in management of their estates were expected. They insisted strenuously upon the devotion to the state.

The family was considered the social and religious unit; hence, we find great emphasis placed upon the importance of the home. In the Greek system the mother was more largely bound to tradition, while the Roman mother had much independence and freedom. The father became the companion of the boy, as opposed to the Greek pedagogue. Something that is often vitally lacking at the present time, is that companionship be-

The youth in his early years was reared by his mother, with the father having supervision over his training. As the father was the head of the household and the priest of the family gods on the hearth, he would be religious in his manner. It is the law implied that with every right there was a certain obligation involved. The father's right to train his child caused him to be held responsible for him. He had certain duties to his family as it is not unusual to see the father training the young. At the age of sixteen the boy was given the right of citizenship, and served in the army in the earlier days, and could vote in the assembly. He was prepared for military duty, or for a trade, depending upon his financial status. Most of this training, of a necessity, was in the home. The young was expected to appreciate the moral standards and morals of the court nobles. The virtues inculcated were those of a pious royal people. They admired truth piety, obedience to God and to parents. They insisted upon a strict and obedient of authority; however was exemplified authority in matters civic and also prudence in management of their estates were expected. They impleded strenuously upon the devotion to the state.

The family was considered the social and religious unit; hence, we find great emphasis placed upon the sacredness of the home. In the Greek private life mother was more largely based in tradition, while the Roman mother had more independence and freedom. The ideas begins the composition of the boy, as opposed to the Greek pedagogue. Something that is often vitally lacking at the present time, is that correspondence to-

tween father and son.

Monroe quotes Horace, concerning his education: "If my life is pure and innocent and my friends love me, I owe it all to my father; he, though not rich, for his farm was a poor one, would not send me to the school of Flavius to which the first youths of the town, the sons of the centurions, the great men there, used to go, with their bags and their slates on their left arm, taking the teacher's fee on the Ides of eight months in the year; but he had the spirit to take me, when a boy, to Rome, there to learn the liberal arts, which any knight or senator would have his own sons taught....He himself was ever present, a guardian incorruptible, at all my studies."[1]

Many attribute this responsibility of the father for the education of his son to the restraining influence placed upon the father and the splendid desire for the son to emulate his father morally and physically. Further, the studies of the old heroes, with their rugged virtues, in the early literature tended to strengthen those virtues of morality and fortitude. The ideals were thus placed upon a plane where the youth could understand, in persons or personality, and not in abstract ideals.

The difference between the Roman system and the Greek was that the Romans regarded dancing, lute playing and literature for aesthetic purposes as rather effeminate. Rather a youth must have stamina, and that was to be found upon the training field as a soldier or soldier's apprentice and in actual participation

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1. Monroe

tween father and son.

Lenore curses Morose, concerning his advertisement: "If my life is pure and innocent and my friends love me, I owe it all to my father; he, though not rich, for his fame was a poor one, would not send me to his school at Leyden to learn the first rudiments of the trade, the sons of the centurions, the great men there, used to go, with shield bags and cuirt plates, to their lectures, bearing the teacher's fee on the idea of giving money in no years; but he had the spirit to take me, when a boy, to some, there to learn the liberal arts, which any burgher or senator would have had cost some twenty, he merely was over prudent, a guardian incorruptible, at all my studies."

Many attribute this responsibility of the father for the education of his son to the powerfully influence claimed upon the father and the splendid merits for the son to emulate his father morally and physically. Further, the studies of the old nurses, with their usurped virtues, in the early literature tended to strengthen those virtues of morality and fortitude. The ideals were thus placed upon a plane where the young could understand, in verses or personality, and not in abstract ideas.

The difference between the Roman system and the Greek was that the Greeks regarded dancing, into physics and literature for aesthetic purposes as mutual elements. Rather a young man have stamina, and that was to be found upon the training field as a soldier or soldier's apprentice and in mental activities

1. Morose

in the duties of a citizen. It was the "do it and learn" method. They were required to learn the twelve tables of law. Soon Latin translations of the Greek writers came into use.

When the Romans took over the Greek states into their empire they practically adopted Greek customs and educational ideas; so we find very little difference between the later Roman training of youth and that of the Greek. There was a practical insistence that philosophical and literary learning should make knowledge effective in his life. The rhetorical training included declamation and study of literature. As the Empire declined the upper class only received the education.

In summary, Roman education in the earlier period was more of a martial training and of a practical nature than the Greek methods. It laid more stress upon the virtues of the home and the family. In the earlier period civic duties and religious training integrated to form a strong moral basis for citizenship. As the civic and home life of the Romans became more corrupt, the moral and religious restraints lessened.

D. The Early Christian Training of Youth.

In the early years of Christianity there arose the necessity for the instruction of the converts and the children in regard to the Scriptures and the beliefs of the church and the religious life. These periods of training lasted for two years as a period of probation. At first the teachers were the older members or those best equipped for the office of instruction of the catechumens or converts. They were then inducted

or taken into the church. This type of school was not very widespread at first; but as the more highly educated joined the church it was necessary to provide for the needs of the church in more thorough training. As the Christian faith was simple and comparatively unorganized, it was frowned upon by the better educated people, and fun was made of it. To meet this difficulty leaders saw the necessity for having a clergy that could be intellectually equipped with abilities for answering its critics.

1. Catechetical schools.

We must understand the background of the times. The Roman religions were those for the most part imported from other lands, which in the case of the Greek gods were identified with the Roman gods. For example, Jupiter and Zeus were thus identified. The old mythologies and fables were opposed to the teachings of the Scriptures and of the church, and therefore were not held in high esteem by the church fathers. They accordingly established schools of their own called Catechetical schools. The instruction was oral, using the questioning method. They later became known as the places for elementary education where the catechism was taught. Gradually these schools grew to include theology, where systems of doctrine and philosophy were taught. Such young men as Athanasius were chosen by the bishop and were given instruction by him and later given an office. In many of the churches there were acolytes who received training. Alexandria had the most famous of these early Catechetical schools.

2. Cathedral or episcopal schools.

As the early converts were primarily found in the towns and cities, there arose about the city church the necessity for training the converts. As the parish spread it became necessary to establish schools to supply the outlying districts. "Gradually these important cities evolved into the residences of a supervising priest or bishop, the territory became known as the bishopric, and the church as a cathedral church. In time, also, some of the outlying territory was organized into parishes, and churches were established in these....To supply clergy for these outlying parishes came to be one of the functions of the bishop, and to insure properly trained clergy and to provide for promotions in the clerical ranks, schools of a rudimentary type were established in connection with the cathedral churches."[1] From descriptions of them we are allowed to believe that they were thorough as far as they went, but emphasis was almost entirely upon religion, with a certain amount of philosophy. The youths of that day certainly did not have much opportunity for school training unless their parents were wealthy and employed tutors. We hear very little of tutors, however.

3. Monastic schools.

Similar to the cathedral schools were the Monastic schools which admitted boys of about twelve years, who contemplated the monastic life. They were trained in the various secrets of the order, taught to read and write, and taught the use of

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1. Cubberly, Ellwood P., History of Education, p. 97.

2. Parochial or episcopal schools.

In the early convents and monasteries found in the towns and cities, there, grew about the city church the necessity for training the converts. As the monks spread it became necessary to establish schools to supply the outlying districts. Gradually these innovations spread into the remoteness of a unoccupied district or village, the territory became known as the diocese, and the church, as a centralized church. In time, some of the outlying territory was organized into parishes and churches were established in them. To supply clergy for these outlying parishes came to be one of the functions of the school, and to insure properly trained clergy and to provide for promotions in the clerical ranks, schools of a monastery type were established in connection with the cathedral churches. From descriptions of them we are allowed to believe that they were thorough as far as they went, but economic and climatic difficulty upon religion, with a certain amount of philosophy. The people of that day certainly did not have much opportunity for general training unless their private means really and required it. We meet very little of them, however.

3. Burgerlic schools.

Similar to the cathedral schools were the Burgerlic schools which admitted boys of about twelve years, who completed the burgerlic life. They were trained in the various secrets of the order, taught to read and write, and taught the use of

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1. Cubberly, Ellwood P., History of Education, p. 20.

church music. Much classical learning was imbibed. We notice that these schools were not for the majority of youths, but just for those wishing to enter the monastery. "Benedict had accepted youths to train;....except for the training of the monks themselves or the youths offered for monastic life, the monasteries made little provision during several centuries for schooling of any kind, and that given was chiefly of a religious character...Those affecting the school required a novitiate of two years, and stipulated that no member should be received into the order under eighteen years of age. As boys not yet in their teens were often accepted, a prolonged schooling and discipline were provided."[1]

These Monastic schools were limited in extent and did not reach many of the boys, barely touching the girls. In these schools seven hours of labor and two of reading per day were required of the monks; so the boys were given practical training as well as learning. Alcuin was a product of one of the Monastic schools.

As for the girls, we know that their opportunities were rather limited, for they were practically confined to the precincts of the home. Some achieved intellectual growth by entering the nunneries, where they were trained similarly to the boys in the monastery schools; that is, they were trained to be novitiates first, then entered upon full duties in the nunnery. St. Augustine told his friend Paula how her Christian daughter was or should be trained in Christian faith. Many women from

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1.Monroe, p. 259.

high families offered their patronage and even entered the convents. Seemingly they were willing to train the girls in rather large numbers. Their training was generally utilitarian, for they were taught to sew, to weave, to make tapestry and church vestments, and illuminate manuscripts. Cubberly says,[1] "The convents were much earlier and much more extensively opened for instruction to those not intending to take the vows than was the case with the monasteries...The instruction consisted of reading, writing, and copying Latin, as in the monasteries, as well as music, weaving, and spinning, and needlework."

4.Chantry schools.

The cathedral schools and the monastery schools grew into other schools, as in the case of the "song schools" where the boys with promising voices were trained in much the same way as the boys in the monastery, except for additional training in music. For singing in the choirs they were given their board and lodging. In the case of the chantry schools, the deceased often left money to endow a church where a priest would pray for his sins, and in his idle time teach the children of the parish. These schools were elementary, but very interesting for our research because here we find religious instruction in a meagre way. "Usually a very elementary type of school was provided, where the children were taught to know the Lord's Prayer, the Creed, the Salutation to the Virgin, certain Psalms, to sign themselves rightly with the sign of the Cross, and per-

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1.Cubberly, p. 137.

haps to read and write Latin."[1]

With the invasions of the barbarians and the general falling into decay of religious training, the Lateran council of 826 indicated that, "Complaints have been made that in some places no masters or endowments for a grammar school are found. Therefore all bishops shall bestow all care and diligence, both for all their subjects and for other places in which it shall be found necessary, to establish masters and teachers who shall assiduously teach grammar schools and the principles of the liberal arts, because in these chiefly the commandments of God are manifest and declared."[2]

5. University training.

When learning became more widespread, and a number of schools and universities appeared, there came an increasing number of students. If the youth began early, at the age of thirteen or fourteen, he enrolled himself under a teacher who would be responsible for him, teaching the liberal arts. As soon as he had mastered the grammar, rhetoric, and logic, and was able to define and give meaning to phrases, he was allowed to proceed with his studies of a higher nature. His next test was whether he was able to carry on a logical disputation, defending his thesis against some master or teacher. They then gave him license to teach. Such men as Alcuin, Abelard, Peter the Lombard and others were the famous teachers of the day. They delved

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1. Cubberly, p.153.

2. Ibid.

into much logic, grammar, and theology. The numbers attending the universities were large, but there were few universities. The greater numbers of youth were untouched by the church or state as far as education was concerned.

6. The School of Chivalry.

The institution that formed the educational basis for many of the youths of the Middle Ages beyond that of Monasticism, was that of chivalry. Those turbulent, disorganized states were forced to secure protection from powerful lords, by pledging certain services and taxes. Those services were mostly military. Each man of rank had his dependents, and so on down the line. The boys of the higher classes were sent to the castle to be trained, in their earlier years, to be pages or messengers in the house of their lord. They were instructed to read a little, some music was taught, but there was always insistence upon the code of chivalry, that of service to those in distress, duty to God and king and liege lord, and the real meaning of honor, which was very dear to them.

The boys were instructed by older squires and soldiers in the manly exercises of war. There were tournaments, training in the chase, and an insistence upon certain rude forms of etiquette. But that which we are most interested in was the religious training and the instilling of ideals of character and conduct. There was an emphasis placed upon reverence for the church and for their superiors. There was a rigid discipline of body, but not so much over passions; for these youth were trained for

war. There were two stages in the instruction, that of the squire from the approximate ages of seven to fourteen, the second from fourteen to twenty one. The service of the page was mostly in attendance upon the court, that of the squire through martial exercise and hunting; but soon he needed to be instructed for the knighting. There was little actual education, the literature of the minstrels and their songs being the best they had, although there were some who achieved a higher grade of intellectual accomplishment.

In the preparations the squire was instructed in the religious aspects of chivalry. Here the church played a prominent part. There was a ceremony that lasted several weeks, and the night before his being duly initiated into knighthood, the youth was compelled to fast, to keep vigil over his armor in the church, and pray the night through. Later he was given his armor by his lord, who struck a blow across his shoulders to signify his knighthood. He and his sword received a blessing from the priest, and often he took the oath, "To defend the church, to attack the wicked, to respect the priesthood, to protect the women and poor, to preserve the country in tranquillity, and to shed his blood in behalf of his brethren".[1] Here was an intertwining of idealism with practical application to actual life. It exercised a certain restraint and direction upon the youth, yet its primary emphasis was upon physical bravery and deeds of daring. It created class

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1.Monroe, p. 291.

distinction and gave rise to bloodshed and lack of personal restraint; but it did place emphasis upon honor and respect, and honor and protection for womanhood and the poor, all of which are worthy ideals. The significance for us lies in the engendering of these generous and idealistic features of chivalric training. The very spirit of the New Testament is this attitude of service and loyalties; for our thesis, it really has a meaning, from this idealistic standpoint.

Summarizing the study thus far, we have found that in the physical hardihood of the Spartans there is much to admire; the supervision and training by older men furnished a desire to imitate and emulate. However, on the whole it had rather a brutalizing effect. Supreme loyalty to physical gifts rather than spiritual was stressed. The Athenian method had much to commend itself; for it placed emphasis upon a strong body, a well-trained mind, and an ability to carry out ideals of citizenship in actual living. There was an almost ideal training in art, literature, and dialectics. But those youths were trained primarily for purposes of state, rather than being given a chance to develop to the best of their abilities in more productive lines. From the Greek period we secure the thought of physical grace, mental ability, and citizenship----points our own youth may well copy. For the most part the ethics of the Greeks failed to supply the moral stamina that is so essential in the training of youth. The Romans, by placing emphasis upon civic virtue and closely relating state and religious loyalties, secured a strong, loyal

youth. He was greatly privileged to have much of his mother's training and his father's supervision. The Greek had the great opportunity for instructions in the arts and literature; but the Roman received a strong moral and religious background, especially in the earlier day. In both cases the youth were trained as citizens, with more emphasis upon the martial and the physical than upon the moral and religious. In the case of early Christian training, education was very meagre, being for purposes of instruction of catechumens. As a need for religious teachers developed, there arose the Episcopal and the Monastic schools. They gave, however, only rudimentary training, nothing to be compared with the more elaborate Roman or Grecian training. This instruction was not only limited in character, but was limited in the numbers to which it was accessible. The pupils were not the original and trained thinkers of the older schools, yet they possessed a wonderful love of service to mankind, willingness to suffer privations to achieve saintly characters. Their weakness was that their training tended to shut them away from the world instead of keeping them actively within it. In the training of chivalry, attention was given to the more gentlemanly qualities. Education was meagre, but appeals were made to the courageous, the knightly, the considerate, while in the early Christian training appeals were made to religious enthusiasm. We thus find appeals made to the artistic, the literary, the musical, the ethical, moral, religious, heroic, and the intellectual, all of which may be used in presenting the appeal of the New

Testament to the youth of today. We have the rich heritages of the past; we can profit by the mistakes of the past; and we can add the teachings and ideals of the New Testament as they apply to the present, in formulating Christian character.

II.

Modern Methods of Christian Education

A. Recent changes in Youth Education.

By the term "modern" we mean those years and centuries following the eighteenth century. For it was early in the eighteenth century that school training and higher education began to change from the scholastic and monastic conceptions to the more practical educational methods. With Locke, Rousseau, Kant and other philosophers and pedagogues, there came a gradual change in the methods of appeal to religious perceptions and instincts. Rousseau and Pestalozzi had made a great contribution to the science of education; there was abroad a desire to instruct the more needy children in the rudiments of learning. State schools were supplementing the church schools in many countries, although it was well into the nineteenth century before England and America had established the public school system that we now have. It is true that in the New England section of America, there was early provided an education of sorts, which led up to the establishment of universities. These latter were provided for religious reasons, for the most part, for the training of ministers and leaders; but this purpose was soon overshadowed by the more practical and broader education.

1. Growth of the Sunday School.

Early in the eighteenth century the need for religious instruction for the children of the miners and factory workers in England was so great that it led to the founding by Robert Raikes of a school in Gloucester in 1780. This

school met on Sundays, and was of necessity limited, not only in material, but also in the number in attendance. It must, perforce, teach the alphabet before the children could read, and it was also necessary to teach grammar. In America the establishment of tax supported schools forced the separation of day school and religious teaching. The use of the Sunday School, as used in England for primary education, was not necessary here, because most of the children might attend public schools, and there learn grammar and reading. Therefore the Sunday School was adapted to religious training.

Athearn gives five periods in the growth of the Sunday Schools in America:[1] The first period was from 1824-1872 in which missionaries stressed "Organization". From 1872-1890 may be characterized as the second epoch which was one of "Unification and inspiration". The third epoch was from 1890-1918, and its watchwords were, "Teacher training, graded instruction, and graded worship." In the first period the ungraded or uniform lessons were used for all ages alike; the second period brought agitation for graded lessons, and some efforts were put forth to secure them. The result was called the Uniform Sunday School Lessons. By the third period, both the graded and ungraded lessons were used, the committee issuing both programs. The two more recent periods, or epochs, have come since 1918, when the International Sunday School Association met to meet the changing needs. Plans were worked

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1.Athearn, Walter Scott, Character Building in A Democracy, p.47f.

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out for expansive programs of religious education, which are at the present time being used in all parts of the country. Some of these are the Vacation Church School, week-day classes of religious education, community religious training schools for teachers, etc.From this group there have been issued many new types of literature for the teaching of the young.Many of the more progressive churches have very complete church school plants with recreational hall, and a full week-day program of activities. Not all churches can go that far; but the rapid spread of departments for each age, and grading in materials is encouraging.

2. Past and present teachers.

The church has availed itself of the best possible material for the instruction of her youth. She plans to have the best teachers. In many cases the church now pays her teachers; in others they are given training in community schools, where they are given the best preparation possible under competent teachers, with the best of text books, and through standard grading.

In the early days the minister was the teacher; then the older deacons and women were chosen because they could handle the boys and girls. They gave their best, evidently with the underlying thought that children would learn much from godly characters. That did not always prove true. Later the teachers most preferred were those who had public school

of progressive programs of religious education, which are at the present time being used in all parts of the country. Some of these are the Vacation Church School, week-day classes of religious education, community religious training schools, coaching, etc. From this group there have been issued many types of literature for the teaching of the young. Many of the more progressive churches have very complete church schools with recreational halls, and a full week-day program of activities. Not all churches can do this; but the trend seems of determining for each one, and providing it material to encourage.

4. Best and present tendency.

The church has available itself of the best possible material for the instruction of her youth. She plans to have the best teachers. In many cases the church now pays her teachers; in others they are given training in community schools, where they are given the best preparation available under professional teachers, with the best of text books, and through standard readings.

In the early days the minister was the teacher; then the older deacons and women were chosen because they could handle the boys and girls. They gave their best, generally with the laudable thought that a religious woman would learn much from godly ministers. That did not always prove true. Later the teachers most preferred were those who had public school

training; but that did not always solve the problem. It is a recognized fact that the Sunday Schools must take the persons who are available as teachers; the problem then becomes that of selection and training. We do need better teachers; but we owe to the teachers of the past a debt of gratitude for time given and services rendered, especially under the handicap of such poor materials.

The future teacher will be, ideally, a college graduate. At least he should have something more than a high school education; for he cannot hope to hold the youth if he has not training enough to be on a par intellectually with those whom he teaches. Further, the teacher will be chosen because of interest and experience. Character will count for much, for we see what an impression the early fathers made upon their pupils. There will be greater cooperation between the public schools and the churches. In several states the schools are dismissed an hour earlier on one afternoon, that the pupils may be released to go for religious training to the church that they or their parents may choose. Such cooperation will aid the training received. Again, the teacher must understand the trend of modern thought, or his pupils will laugh at him for his ancient teachings. He must have caught the beauty and spirit of the Bible, together with some of its problems, in order to hold the youngster who is taught biology in the public school, that he may not be confused nor lose his religious faith.

Therefore the present teacher has a great task ahead

of him or herself if he or she would lead the youth along the lines of the appeal of the New Testament. We will take up the more prevalent methods of presentation of the New Testament, for we realize that through its presentation the book will either be received with enthusiasm or will be rejected. That it has many angles of approach we will show in our discussion in a later chapter. We will now take up those methods commonly employed in the church schools.

3. The problem before us.

The plans of the church for training the teacher are many and varied. The ideal teacher, where we are limited in the number of teachers available, is hard to find. But with community training courses, much of this trouble will be eliminated. We fully understand that many of the churches have inadequate plants; but that problem beongs in the field of church architecture. In round numbers, we have 27,000,000 children and youth who are not under any Sunday School. Among the Catholics, 6,806,000 are receiving no religious training. "Two out of three Protestant children and youth under twenty-five years of age receive no formal instruction."[1] The Protestants provide, in round numbers, about 24 hours of religious instruction per year, allowing time for announcements, opening exercises and singing. If any pupils are absent many Sundays, the time is even less for instruction. This certainly

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1. Athearn, p. 24ff.

increase our problem in the religious instruction of youth. Previously we used any method that would fill the time; now we realize that in the lessons, every possible avenue of approach must be used, or the youth can wriggle out of any instruction, of any idea of studying the Holy Word, since his parents will not force him to read it; nor is it attractive to him when he has no adequate understanding of it. We must, therefore, approach intelligently this problem, examining the previous methods used, and those that are being used today, to see wherein we can, if possible, find new avenues of appeal in the New Testament for the youth of today.

B. Modern Methods. 1.Herbartian method.

The teachers of the last few years have followed the advanced methods of the public school systems, often with good results, often with disastrous results. Following the Herbartian method, there are five formal steps: 1.Preparation, a. Statement of aim, b.Providing an apperceptive basis. 2. Presentation. 3.Comparison. 4.Generalization. 5. Application. These five steps helped to clarify the methods used. This method starts out with an aim, and provides a means for making a start, although it may become formal and inflated. Most lessons have no aim, to say nothing of method. This brings in preparation. In presentation the concrete is now presented to the children, after the aim is given and new material is introduced. In this way the teacher's authority must be accepted or there will arise confusion. It

increase our problem in the religious instruction of youth. Practically we need any method that will use time; now we realize that in the lessons, every possible avenue of approach must be used, or the youth can wriggle out of any situation, or any idea of studying the Holy Word, since one persuasion will not force him to read it; nor is it advisable to him when he has no adequate understanding of it. So most, particularly, a church intelligently this problem, examining the previous methods used, and those that are being used today, to see wherein we can, if possible, find new avenues of approach in the new treatment for the youth of today.

B. Modern Methods. 1. Herbartian method.

The teachers of the last few years have followed the advanced methods of the pedagogical system, often with good results, often with disappointing results. Following the Herbartian method, there are five formal steps: 1. Preparation. 2. Statement of aim, or proving an objective basis. 3. Presentation. 4. Assimilation. 5. Generalization. 6. Application. These five steps helped to clarify the material used. This method starts out with an aim, and provides a reason for making a start, although it may become formal and inflexible. Most lessons have no aim, to say nothing of method. This brings in preparation. In presentation the concrete is now presented to the children, after the aim is given and new material is introduced. In this way the teacher's authority must be accepted or there will arise confusion. In

is assumed that the children already know the material or have had experience with it. It is plain that this takes too much for granted, in that it credits the children with more actual knowledge and experience than they ordinarily possess. The steps are such that comparison leads inductively up to the fourth step, generalization. The generalization is used in the application to new particulars. The Herbartian method builds concepts upon percepts, the general from the known; and in this sense it is especially valuable. It is not as practical as it might be, because it is more dependent upon theory than upon the practical, and is often likely to become mechanical. As Stormzand points out,[1] "It does have considerable value in learning that involves generalizations, concept building, or concept-clarifying."

2. Supervised study.

Many schools, both public and church, have introduced the supervised study method very successfully, first because it helps the student to select that which is practical for the question involved. Second it gives him expert supervision in "policing" so that he will not let his lessons slide. Third, it allows the student to develop initiative, with an interested person to help guide him in study and understanding. Fourth it opens wider fields. In this plan the mind will skim over unimportant material, mental notes can be made of usable substance, and that which requires memorizing can be learned.

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1. Stormzand, Martin J., Progressive Methods in Teaching, p. 83.

is assumed that the children already know the material or have had experience with it. It is quite that this takes too -been for granted, in that it creates the children with the social knowledge and experience when they actually possess. The steps are such that conceptions begin individually by the -ious step, generalization. The generalization is used in the application to new particulars. The conclusion follows based upon principle, the general from the known; and in this sense it is especially valuable. It is not as practical as it might be, because it is more dependent upon theory than upon the practical, and is often likely to become mechanical. As stressed points out, "It does have considerable value in teaching that involve general theorem, a model building, or concept-clarifying."[1]

Supervised study.

Many authorities, both public and school, have introduced the supervised study method very successfully. First, because it helps the student to select that which is practical for the question involved. Second it gives him expert supervision. In "pointing" so that he will not lose the focus-the aim. Third, it allows the student to develop initiative, with an interested person to help guide him in study and determining. Fourth it opens wider fields. In this plan the mind will skim over supervisory material, special notes can be made of unusual subjects, and that which needs no supervising can be learned.

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1. Stormzand, Martin J. Progressive Methods in Teaching, p. 84.

Those fundamental mental processes of perception, "sensation with an interest", are: apperception, or interpreting in terms of experience; conception, the forming of clear concepts or ideas from two or more percepts; judgements, or forms of thinking in connection with the conception process; reasoning, which sees the logical relationship; association, in which one image will recall another; and recall, which may be associated with old experiences or in conjunction with new. That is, in supervised study the teacher can assist the pupils to form such mental pictures that they can be easily recalled. This allows the free play and use of imagination and experience to be interwoven. The pupil has the substitution of effective study for ineffective; there is a saving of time and of lost motion. Again, it allows the children with very bright minds to progress further than the slow one. The duties of the teacher are those of guiding and leading, policing the students at work, testing results of their work, and bringing a proper relationship between attitudes learned and conduct in actual life. Summed up, the supervised study has many benefits, such as development of initiative, wider range of activities, less wasteful study, assistance in knotty problems, and guidance toward a definite attitude towards the subject and its meaning and its actual practise in life. The goal is not mere learning for learning's sake, but the carrying out of knowledge gained into actual living.

3. The problem project method.

In the public school system there has gradually been

these fundamental mental processes of perception, "association and interpretation", are: comprehension, or interpreting in terms of experience; conception, the forming of clear concepts or ideas from the sensory perceptions; judgement, or firmness of thinking in connection with the conception process; reasoning, which does the logical relationship; association, in which one image will recall another; and recall, which may be associated with old experiences or in conjunction with new. Now is, in supervised study the teacher can create the pupils to form such mental processes that they can be easily realized. This allows the free play and use of imagination and experience to be introduced. The pupil has the substitution of effective study for ineffective; there is a saving of time and of lost motion. Again, it allows the children with very bright minds to progress further than the slow one. The duties of the teacher are those of guiding and leading, noticing the students at work, testing results of their work, and bringing a proper relationship between attitudes learned and conduct in actual life. Summed up, the supervised study has many benefits, such as development of initiative, wider range of activities, less wasteful study, assistance in family problems, and guidance toward a definite attitude towards the subject and its meaning and its actual practice in life. The pupil is not mere learning for learning's sake, but the carrying out of knowledge gained into actual living.

X. The problem project method.

In the public school system there has generally been

evolved a system that offers much to religious methods of teaching in linking up that which is studied with real life. Today many schools not only teach plain arithmetic, but a boy learns arithmetic by building a house. He will draw up his plans, decide the proper location for sanitation, and then figure the amount of lumber needed, with an accurate account of expenditures. He will then proceed to build the house. That is a concrete example of the project method. I prefer Stormzand's definition over that of Betts. It is,[1] "A project is a definite and clearly purposeful task, and one that we can set before a pupil as seeming to him vitally worth while, because it approximates a genuine activity such as men are engaged in in real life. The project method is the solution of problems, on the real plane of activity."

There are five steps in the process, and it involves the hearty understanding and cooperation of the group or individual and teacher. In its introduction into the religious realm it increases interest, and allows a freedom of choice of interest that is exceptionally productive in securing life conduct. Betts gives these five steps in the project[2] as: 1.Preparation. The pupil's mind must be prepared; a situation is introduced in which the pupil may or may not recognize some new adjustment in his personal or social living. 2.Locating and defining a problem. When the situation has been sized up and the problem clearly seen, then the problem is analyzed and

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1.Stormzand, p. 148.

2.Betts, George Herbert, Method in Teaching Religion,

evolved a system that offers much in training students of science in thinking up long chains of related work and in making many connections not only teach plain arithmetic, but have learned mathematics by building houses. He will draw up his plans, decide the proper location for ventilation, and then figure the amount of lumber needed, with an accurate account of extended uses. He will then proceed to build the house. That is a concrete example of the problem-method. I prefer therefore definition over that of Dewey. It is, "A problem is a difficulty and clearly purposeful task, and one that we can meet only before a logical or reasoning to his activity worth while, because it approximates a genuine experience such as men are engaged in in real life. The problem method is the solution of problems, on the real plane of activity."[1]

There are five steps in the process, and it involves the energy, intelligently and cooperation of the group or individual and leads, in its introduction into the realizations, gains in importance interest, and allows a freedom of choice of interest that is exceptionally productive in securing life conduct. Dewey gives these five steps in the process: 1. Perplexity. The pupil's mind must be prepared; a situation is introduced in which the pupil may or may not recognize some difficulty in his personal or social life. 2. Locating and defining a problem. Now the situation has been sized up and the problem clearly seen. When the problem is analyzed and

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1. Dewey, p. 148.

2. Dewey, Lecture Notes. Manual in Teaching Methods.

defined. 3.The plan of procedure. In the solution of the problem there are certain routes that can be traveled in arriving at a conclusion. This includes certain necessary activities. 4.Carrying out of the plan. Much of this will depend upon the enthusiasm and intelligence of the worker, backed by the advice and constructive criticism of the teacher. To be really vital the project method must have the undivided interest and willingness to sacrifice on the part of both pupil and teacher. 5.Criticism of results. The pupil is taught to evaluate that which is accomplished by means of his own self criticism.

Taken all in all, we see a very valuable vehicle for interesting the youth in many of the practical problems in every day living, as well as relating the teachings of the New Testament to the problems of the pupil's own life. We can say for this method, that it develops an interest and an absorption beyond many other methods that are more of the Socratic type. The linkage of an aim or ideal with an actual adjustment or attitude in real living is of incalculable value.

The dangers in this type of New Testament presentation is that through lack of preparation or understanding the student may lose his way and his fine enthusiasms. Also, it takes too much for granted---interest aroused and a completion of the problem. It can become too artificial, a matter of method rather than the real objectifying of ideals. Further, it gathers much information that is of little value, in which there will be a lack of unity and clearness. This process many times takes more than the allotted time, and therefore it may

defined, is the plan of procedure. In the solution of the problem there are obstacles ranging that can be traversed in arriving at a conclusion. This involves certain necessary activities, carrying out of the plan, both of which will depend upon the enthusiasm and intelligence of the worker, based by the advice and constructive criticism of the teacher. To be really vital the project method must have the undivided interest and willingness to sacrifice on the part of both pupil and teacher, criticism of results. The pupil is taught to evaluate that which is accomplished by means of his own self criticism.

Taken all in all, we have a very valuable variety for interesting the youth in many of the practical problems in every day living, as well as relating the teachings of the New Testament to the problems of the pupil's own life. We can say for this method, that it develops an interest and an acquisition second only other methods by degree, made of the objective type. The linkage of man his or least with an original judgment or attitude in real living is of the highest value.

The dangers in this type of new textbook presentation is that through lack of preparation or understanding the student may lose his way and lose the enthusiasm. Also, it takes too much for granted--interest arouse and a generation of the problem. It can become too artificial, a matter of setting up rather than the real participating of ideals. Further, it matters such information that is of little value, in which there will be a lack of unity and clearness. This process may take longer than the allotted time, and therefore it may

not leave time for conclusions and teachings from the results attained.

Coe points out[1] that the Christian religion itself is still unsolved and in that regard the project method has its value, but may even, though creative, counteract the very idea that one is attempting to inculcate. "Such teaching when it follows its own principle, is creative education. The principle may be partly used....in processes that also partly counteract it. Creative teaching, wherever it exists, is creative because it has the problem-project factor in it.....It requires system, organization, continuity....therefore profoundly different from all our inherited curricula...It can be employed only to the extent that Christianity is a problem and an unfinished task...It unifies the young and old through present not merely prospective, co-operation in thinking, choosing, and doing. Therefore it requires plasticity.."

There are certain phases of religious education that are admirably adapted to this plan, such as the presentation of the life of Christ in pictures. Others select the home town of Jesus, his relation to other peoples and build model maps, miniature villages, and make implements used at that time. Others, in studying their relationship to other peoples have found it advisable to help boys and girls of their own age in the mission school or social center. This enables them to go beyond their own homes to see that the world after all is a

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1.Coe, George Albert, What is Christian Education, p. 89.

not leave time for conclusions and lessons from the results attained.

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One points out that the Dalcroze relation itself is still subjective and in turn toward the project method. Use its value, but may often, though creative, countervail the very idea that one is attempting to inculcate. "Most teaching when it follows its own principle, is creative education. The principle may be partly used....in processes that also partly counteract it. Creative teaching, wherever it exists, is organic learning at the problem-project center in it.....it requires system, organization, continuity....the values procedurally different from all are impaired curriculum....it can be employed only to the extent that continuity is a popular and unthinking habit....it unlike the young and old through present not merely progressive, co-operation in thinking, choosing, and doing. Therefore it requires planning."

There are certain phases of religious education that are admirably adapted to this plan, such as the presentation of the life of Christ in pictures. Children enjoy the more some of these, his relation to other peoples and world moral, miniature villages, and make implements used at that time.

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1. See, George Albert, Home in Christian Education, p. 80.

big place, each having his share of the work and duties, as well as pleasures. Then, in the line of the aesthetic training in art, in worship, and in actual practice, the project method has great advantages. Betts mentions[1] projects calling for objective expression of an idea or plan; those that seek to develop in the pupil a subjective experience of aesthetic appreciation or emotional enjoyment; projects that seek to master intellectual difficulty; those to enrich experience; and those which seek to develop certain skills.

4. Problem-discussion method.

This method is one of the most commonly used. While it has many variations, it consists essentially of the class discussion of certain problems with an attempt to arrive at some solution. There may be topical reports, or the teacher may essay to lecture, asking questions and receiving answers. Or there may be judgement-forming discussions. But most of these methods can be classed under the head of discussion and problem method. We have eliminated, as religious teachers, the old strict lecture method. We recognize that the pupil must have some say in the lesson, for we are attempting to make an appeal to him along certain lines of thought or activity.

The socialized recitation as used under the public school[2] and in church schools, consists of careful planning by the teacher in the organization and assigning of the lesson.

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1. Betts, p. 308ff.

2. Stormzand, p. 272ff.

day class, each having his share of the work and duties, as well as objectives. Thus, in the line of the economic training in art, in reading, and in actual practice, the project method has great advantages, with numerous projects dealing, for objective appreciation of an idea or plan; those that seek to develop in the pupil a subjective appreciation of aesthetic appreciation or emotional enjoyment; projects that seek to center individual activity; those to enrich experience; and those which seek to develop certain skills.

Lecture-discussion method.

This method is one of the most commonly used. While it has many variations, it consists essentially of the class discussion of certain problems with an effort to arrive at some solution. There may be logical reasons, or the teacher may appeal to history, making questions and receiving answers, or there may be judgment-forming discussions. Into most of these methods can be classed under the head of discussion and problem method. We have discussed, we realize beforehand, the world lecture method. We recognize that the pupil must have some day in the lesson, for the attempting to make an appeal to him along certain lines of thought or activity.

The modified recitation as used under the Dalton Lab. and in Gunton Schools, consists of useful planning by the teacher in the organization and assigning of the lesson.

1. Kelly, F. J. 200 :.

2. Bonnell, G. 274 :.

Valuable participation is secured through the planning committee which may plan the next lesson, and some of the activities of the group. Certain individual tasks are assigned. Then a pupil will preside, which leadership gives valuable training in the management of affairs. Individuals who have assignments may give them or volunteer their reactions to the topic in mind. Again, they may challenge the accuracy or question the sources and the content of the pupil's contribution. Questions that are debatable may be argued pro and con. Then follows a period in which the teacher summarizes, and makes additional contributions.

These socialized recitations have the advantage of cooperation and group feeling. Further, they develop a certain amount of initiative. They draw out information and help form opinions and attitudes by the presentation of many angles of the problem. Again, they give helpful training in courtesy, and develop respect for the opinions of others. This method trains leaders and thinkers. Many youths have valiantly upheld that which they believed to be right, and thus have learned to state the reasons for their beliefs.

The arguments against the socialized recitation are these: there may be domination by aggressive pupils; it may become sterile; it may waste time. Yet it definitely helps in many ways; for it can secure interest where other methods fail. The teacher who is ineffective and who fails to give enough time to preparation is inclined to use it as an easy way out, thus spoiling the chief value, that of training leaders who

know why they are holding certain attitudes and why they act in certain manners.

5. The story telling and dramatic methods.

While the story method is used more successfully in the lower grades, yet the story never fails to carry its message. It has been used by teachers for ages past. It clothes and makes real what would otherwise be dry material. It vitalizes and crystallizes the story with the problems that it is desired to present. The story must cultivate within the hearer ideals and interests of a high type. It must have a plot. The plot must be capable of happening, and it must be interesting, with a vital message. Characters must have personality; they must be clear cut in the mind of the story teller, and it is through their actions and words that the message is conveyed. Minute description is a thing to be avoided. The story consists of an introduction, a succession of events, and a conclusion. There must be action, the introduction being very short and concise. The climax must be natural, and not forced; and above all the story must not be "preachy", or it will lose its value to the children. For the selection of stories Betts gives the following rules:[1] "The story must be worth telling....The story must be suited to the interests, needs and capacities of the age group...The story should embody some positive moral or religious value that can be put to work in the life of the pupils...The story should represent the highest ideals of literature and expression."

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1. Betts, p. 333ff.

how they are making certain attitudes and why they act in certain manners.

Line story (plot) and structural methods.

Only the story method is used more successfully in the lower grades, yet the story never fails to carry its message. It has been used by teachers for ages past. It allows the mind to feel that it would otherwise be dry material. It vitalizes and crystallizes the story with the problems that is desired to present. The story must entertain within the reader ideas and interests of a high type. It must have a plot. The plot must be capable of lingering, and it must be interesting, with a vital message. Characters must have personality; they must be clear cut in the mind of the story teller, and it is through their actions and words that the message is conveyed. Minute description is going to be avoided. The story consists of an introduction, a succession of events, and a conclusion. There must be action. The introduction is very short and simple. The climax must be natural, and not forced; and above all the story must not be "preachy", or it will lose its value to the children. For the selection of stories Betts gives the following rules:[1] The story must be worth telling. The story must be suited to the interests, needs and capacities of the age group. The story should embody some positive moral or spiritual value that can be put to work in the life of the child. The story should represent the highest ideals of literature and expression.

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1. Betts, p. 300ff.

The reason for laying special stress on story telling as a method that appeals to the youth lies in the fact that many of our finest life situations are to be found in the stories of great heroes of the church and of their efforts to help mankind. Also, it is a fresh and vivid way of presenting matters in a new light. Then, too, the moral is carried without making it unpleasantly obvious. The achievements of the missionaries, such as the conquest of Africa by Livingstone, Carey of India, and a host of others, have special significance for us. This is the age to which an appeal can be made through the love of the heroic, the chivalrous. "Up to this time many adolescents have doubtless looked upon the Bible as a collection of incidents, a compendium of rules and regulations. Now is the time for them to appreciate its full significance, as they catch its spirit and realize its purpose as it is being worked out in the adventures and achievements of its characters."[1] These boys and girls will realize that these old characters were once flesh and blood; that once they walked upon the earth; and that they had their problems, also. It will show them how God has cooperated and helped in the achievement of the great civilization that is ours. It will help them to understand religious values through the human approach.

A story carelessly told will destroy interest, and if aimlessly told, will leave a groping audience. There is

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1.Betts, p. 342.

much in a story that the boy or girl will not at first see, but it will soon come upon them with increasing force if the story is worthwhile. As an illustration for a point, or a method that carries a telling moral without preachment, the story vehicle has few equals in teaching. It presents graphically the figure with out too much detail; it supplies movement and unity without being dry or uninteresting. Jesus used this method very often in the form of the parable. It is a concrete way of presenting materials in an attractive manner. Betts states that[1] "The principles of story telling, then, are clear in the teaching of religion: Make the story one of the chief instruments of instruction; see that it is charged with religious and moral value; make sure that it is adapted to the age of the learner and is well told;.....do not insist that the child shall at first grasp the deeper meanings of the story, make sure of interest and enjoyment, and the meaning will come later." We should make great use of the story method in presenting the nobler side of the New Testament, so that its appeal will be to that which is finest and best in the youth.

Those points which must be observed in story telling are, then, that the story teller must have practiced the story several times, and most teachers hold that it would be well to memorize the opening and the closing sentences; the voice must be suited to the occasion, pleasant if possible; conversation is better than mere description; previous to

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1.Betts, p. 121.

practicing the story the plot should be carefully worked out with a clear cut delineation of characters; the story should include the introduction where the setting and characters are made clear. The body of the story is made up of incidents which must rapidly follow each other toward the climax. The conclusion disposes of the characters and leaves the mind at rest. Many teachers include too much material, and do not carefully prepare their stories. In such cases, the story loses its interest for the hearers and as a result the message fails in its intent.

6. Dramatics.

We find that the New Testament abounds in scenes that readily yield themselves to dramatization. It is in the delineation and the study of the background of the dramatic situation that a close visualization and sympathy with the characters comes. It makes religion real when it is presented in a reverent and worshipful mood. It can easily become the vehicle for carrying over into life the ideals that those characters represent. It can be made a project in which the youth can do his bit or his service turn. We know that youth are willing to express themselves, and in this sense they are finding new avenues of self-expression. Further, many young people are attracted by this type of activity, and find in it a useful direction for their boundless enthusiasms.

The drama touches the personalities of the players as well as of those who see the play. They are to carry a message,

and they must mould their imaginations, will and thoughts for weeks to fit into the scheme of the drama. They go outside themselves as it were, and broaden our interests and culture. But besides this, there lies within the hands of the coach a wonderful opportunity to reach the players personally in helping them to overcome their faults, and delineate the real nature of the character which they are portraying. It gives an avenue of approach to that inner person that is so hard to reach.

The danger in this method lies in the habit of making it a side product. Many think that a pageant must be given, and drag in young people to help. Forced attitudes of quiet and action are poor substitutes for calm and poise, for many directors lose their players' respect by their violence. Their interest in religion and the drama will perish in this case. A further danger lies in a lack of appropriate materials and a lack of time. It must not take up valuable time to the exclusion of other methods.

Wherever the method of dramatization has been tried under adequate supervision the results have been very profitable. The field is very wide; for selections may be made from the church histories, the Biblical material, and the life stories of great men and women who have been influenced by the New Testament. There are many sources in the fields of literature and sacred pictures. The different varieties of dramatic vehicles make the adaptability of heroic stories very powerful agents in appealing to the youth. In the pageant a wealth of

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and they also needs more imaginative plans, skill and knowledge to
enable to fit them the demands of the times. They are seeking
themselves in more, and crowding out interest and activity
that resides there. Those like within the lands of the real -
material opportunity to learn the pleasure necessarily in deci-
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Moreover the method of dramatization has been since
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ture and secret pictures. The different varieties of dramatic
materials make the adaptability of dramatic activity very powerful
agents in appealing to the youth. In the request it results in

color and poetic beauty may be employed. It will use many characters and is usually short, with little memorization. It indirectly teaches the manners and customs of Bible days as well as pointing out religious and moral truths. The tableaus are effective, especially if a series of them is used. They have a wealth of color and beauty that will be hard to resist. In the pantomime, which is akin to the tableau, much will depend upon the initiative of the actors. A reading accompanying the acting is useful. The play itself is the best method to use, for it allows plenty of action with dialogue and a development of plot which is so effective in carrying forth an idea to its logical, moral, and religious conclusion. Any plot that presents courtesy, work, play, fair dealing, service, moral truths, religious symbolisms and meanings, together with a definite creation of ideals that can be lived in the daily world, truly has its appeal. Who would not thrill to the revelation of the religious growth of Peter the Apostle in Mary Hamlin's "The Rock"?

Usually a play is read over, the cast carefully chosen, and parts assigned. It is then the duty of the director to point out the contributions made by the various characters to the plot, and how each participant must by detailed study find the action, the motives for their acts, and the relationship that they have to the other characters. Those basic factors that must be considered in the selection of a play are, according to Betts,[1] "1.Materials must embody dramatic possi-

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1.Betts, and Hawthorn, Method in Teaching Religion, p. 356ff.

major and minor issues can be analyzed. It will use many characters and is usually short, with little exposition. It indirectly teaches the manners and customs of Bible days as well as pointing out religious and moral truths. The contents are different, especially if a person of them is used. They have a wealth of color and country that will be used to realize in the production, which is akin to the Indian. Much will depend upon the initiative of the director. A reading accompanying the acting is useful. The play itself is the best method for us, for it allows plenty of action with dialogue and a development of plot which is so effective in carrying home the lesson to the logical, moral, and religious conclusion. Any plot that presents country, work, play, fair dealing, serious, moral stories, religious symbolism and meanings, together with a distinct creation of ideals that can be lived in the daily world, truly is its appeal. We would not finally be the revelation of the religious growth of Peter the Apostle in very helpful the book.[1]

Finally a play is read over, the case carefully chosen, and parts assigned. It is then the duty of the director to point out the contributions made by the various characters to the plot, and have each participant start by explaining what the scenes, the setting for their acts, and the relationship that they have to the other characters. These tests involve what must be considered in the selection of a play very according to Bobb. "Materials must embody dramatic possi-

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1. Bates, and Hamilton, Method in Teaching Religion, p. 2000.

bilities, plausible action and human interest. 2.Materials must be suited in content and meaning to the interest, needs and capacities of the players. 3.Materials must possess positive moral and religious value, insuring a wholesome contribution to the character and development of the players..... 4.Materials must be selected according to the types of dramatic activity into which they are to be organized."

The players must reproduce the experiences from the material and in this way they are coming to certain values otherwise unattained without great effort. We must not lose sight of that: for youth the material must be positive. Negative teachings are unattractive. Youth prefer manly men and not sissies. Thus the drama method of teaching and interpretation has many advantages. It makes the characters living and warm. It tends to emphasize the constructive and not the negative side of religion. It gives a chance for religious growth by the powerful attraction of noble characters.

7.Life situation method.

In the new materials issued by the Congregational Headquarters for the older young people we find a very highly developed system of life situations, combined with practical discussions. They are as finely assembled a system of lessons as could well be wished. For the present quarter the book of study is entitled, "The World and its Problems", Course XII, Part Two, edited by Sydney Weston. The third lesson is on page 168 and following. It is entitled, "What and Where is God?"

The lesson is arranged in logical order with the Scriptures coming first. This lesson takes material from the Old Testament: Ex. 19:1-3, 11, 14, 16-25; Gen. 12:6,7; Ruth 1:15,16; Gen. 11:5-9, 8:20-21; Jonah 3:1-9; 4:10,11; Amos 5:20-24; Hosea 11:13; Psalms 15:1-4, 8:1-3; 19:1-3; 47:1-3,7,8; 51:1; 27:1-3; 91:2,9-16. The following lessons use the New Testament in a far greater ratio.

The problems presented are those of: (1) Harriet Ingalles who lost her God when her father died; (2) Irving who said to his friend that he believed in God, but had no clear idea of him; (3) The statement of Voltaire that if God did not exist it would be necessary to invent him. These constituted the problems.

Weston follows these problems by the paragraph, "Thinking through the problem", in which he stresses the universal groping after God, the fact that all races have felt some spirit over them from the lowest in the scale to the highest, and that there are two roads to select---(1) the road of science and (2) the road of human experience. He points out the Great Intelligence, the great Designer, a Supreme Mind back of it all. He quotes Lord Kelvin in saying that science positively affirms creative power.

Under the thought of finding God through human experience Weston lists: (1) The universal hunger for God. (2) For every desire in life there is supplied a satisfaction. (3) Note how naturally people turn to a higher power in times

of trouble and also in times of supreme happiness. (4) The development of the idea of God in the Old Testament. This material, if well chosen, causes one to search, to attempt to satisfy the question raised. It approaches the problem from the popular standpoint, in that nearly all young people have some background of science, the scientist often having a large place of authority in shaping their views.

Following the thinking through of the problem, the poem by William Herbert Carruth, "Each in His Own Tongue", is given, in which some see evolution, others autumn, longing, consecration, and these all point to a belief in God. Edward Steiner is quoted from his book, The Eternal Hunger, in which the little lad says that the teacher has killed God in the Leyden Jar. Other books referred to are Johnston's Scientific Christian Thinking, Robert Millikan's Evolution in Science and Religion, The Experience of God in Modern Life, by E.W.Lyman, What and Where is God? by Swain, and Beliefs That Matter, by William Adams Brown.

Six questions are included in making a digest of the thought of a God that does not conflict with modern science: 1.Would you help the girl who saw the October sunset to find God? 2.Give the idea of God among primitive peoples. 3.What kind of a picture of God do most people have today? 4.Give Browning's idea of God. 5.Give Tennyson's idea of God. 6.Write out your conception of God. These questions, while they are very advanced for the average youth, sift out the common conception of God and surely would point them on the way to a

better appreciation and understanding of the God back of the Universe. The idea of planting the rationalizing of one's concepts of God is noteworthy and yet is rather unsettling to the pupils themselves. It fills a long felt need, and it provokes quite a discussion. It would seem that it was answering the problems of the present day. This lesson was followed by one on Jesus' idea of God and the Universe. The test of a lesson is not only in the interest in the problems solved, but also in the attendance; because a lesson must be interesting to hold youth. In our own class we have lost but one pupil, and she has moved to the vicinity of another church in which she has become interested.

The criticism of the life situation problem discussion, for the two are almost always merged, is that while the teacher points out the way in which the problem is being solved, often the pupil only goes part way, leaving a hazy conception and imperfect living, because of failure to achieve in a satisfactory manner. This method presupposes a very high grade of intelligence and takes for granted the philosophic and argumentative tendencies. Much valuable time may be lost in quibbling about a problem that has no bearing on the lesson whatsoever. The life situation of teaching tends to call for a critical analysis which oftentimes the teacher is not able to make, much less the pupil. Again, the technic of controlling the situations that arise in these experiments is not strong enough to overcome the temptation itself.

On the other hand the life situation problem discussion method directs the attention of the youth to concrete

circumstances and problems in their own lives. In these problems there arises the chance for the teacher to point out more desirable habits and attitudes, noting those phases in the problem not seen by the pupil. The use of the experiences of other people, the way in which they acted under similar circumstances, aids as an incentive to try out methods that will yield character. One desire can be played against another. Emotional attachments can be made to teachings and characters of the New Testament which will aid in arriving at life habits. Coe says,[1] "Here the mind of teacher and curriculum-maker goes through three stages (a) ascertainment of points at which help is needed in a specific "life situation" of pupils, (b) search within our mature experience for something that is likely to help, (c) in the light of our knowledge of the pupil, devising a technic whereby he shall freely appropriate the help we bring him.....His attitudes upon matters vital to the Christian conception of life are being formed in large part by the seepage into his mind and conduct of adult standards and practices in respect to such matters as sacred and secular...He is capable of character forming interests, attractions, repulsions...In such matters as are mentioned under (a) he can be led into acquiescent or resistant habit of mind, and his emotional attachments to mature men, and groups, and types of success can be formed through his own teacher-assisted moral scrutiny instead of being formed for him by casual influences."

1.Coe, George A., p. 191ff.

The teacher must take into consideration the limitations and the interest of his pupils, to aid them in discovering themselves, to point out to them the data that are available, helping them select that which has a bearing upon the subject, incidentally forming habits of using the tools of selection, and to aid and direct, in so far as possible, the thoughts and conclusion of the problem. The teacher must know, in preparation for the discussion, the number of pupils affected by the problem. In this sense, the background of the pupils, the home, the economic situation, the distance they have progressed morally and spiritually, how much leisure time they have, and their political ideas must be taken into consideration.

The second stage is that of helping the pupil to define the problem or life situation, in which the teacher takes a problem common to the majority of the group, and with their help attempt to find the cause and its especial relationship to the group. The formulation of a common problem will secure the interest of all. The third stage is the attempted solutions wherein there is discovered all the available data bearing upon the problem, taken from personal and group experiences found in history, the Bible, etc. Possible solutions are accepted or are rejected with a comparison and evaluation of their probable results. The fourth stage is the final solution, which is based upon the best judgment of the group, and it is constituted in a principle that can be carried out into actual living. The fifth stage is the resultant activity in

which the problem is tested out to see if it will work, and how it is to be put into action.[1]

The strength of this method lies in the survey, as far as possible, of the history of the ages, together with personal experience of the teacher and pupils. It perhaps lacks motivation, for mere intellectual solving of problems does not often carry out into real life. Yet we must remember that the solution may affect the pupil years later. It offers a profitable application of religious teaching and appeal of the New Testament to practical problems. They will have had the advantage of the experience of hosts of others in solving their problems, yet they will feel that they have solved momentous questions which appear very large to them at the time.

8. The Youth Movement.

We have just witnessed a meeting of young people in Boston in which there was a definite linking up of the life situation with that of the teaching of Jesus. Through the Christian Endeavor, the Epworth League and kindred youth societies there has come about a definite emphasis upon putting into practice the principles that Jesus taught in the New Testament. In this country there are many movements which are seeking to help youth to solve their problems in the light of modern knowledge and in conformity with the spirit of the best traditions and conventions of the church. It is a healthful sign; for when young people think for themselves they usually provide action to accompany their thoughts, however right or wrong

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1.Betts, Method in Teaching Religion, p. 408ff.

their thoughts might be. Stanley High, in his book, The Revolt of Youth, gives a very good summary of this phenomenon which swept the world. Again, in the National Interdenominational Student conference held in Evanston, Illinois from December 29, 1925 to January 1, 1926, and reported in his Youth Looks at the Church, we see the earnestness with which our youth, faced by many problems, are demanding reforms, are asking for the recognition of the rights of the oppressed. In other words, they are being motivated by the teachings of Jesus; they are taking themselves seriously. Somewhere, the teachings of Jesus have taken root despite the limited number of teachers and scanty educational resources; despite our lack of properly trained teachers and of proper pedagogical methods, the fact remains that thousands of young people have been appealed to by the historical Jesus, the Christ of faith. And with those gallant bands of disciples they have set forth upon a mission. This proves that we have accomplished much in our Sunday Schools; that there is an appeal that can reach the youth today. Recently many youth societies have sent letters and telegrams to President Hoover backing him up in his demand for naval disarmament. Again, they have taken an active part in the stand against the repeal of the Eighteenth amendment.

The splendid materials that are being put out by the various societies are very valuable in this work. Professor Leslie of Boston University and Professor Knopf of University of Southern California have written study courses that meet the demands of today; Muriel Streiber's Youth and the Bible,

Professor Lowstuter's Paul Campaigner for Christ, Gilbert's Students Life of Jesus, Kent's Life and Teachings of Jesus, and Work and Teachings of the Apostles, also by Charles Foster Kent, are only a few of the books now available for youth and teachers of youth. The Abington Commentary is readable and very helpful as a source of reference material. The Modern Use of the Bible, by Fosdick is rich in teachings. In fact, at no previous time have we been able to have the helps of such a wide field in our presentation and study of the New Testament in its relationship to the youth of today.

Summed up, we have seen the growth of the Sunday School from a place where ragged children might study their grammar and alphabet in order to read the Bible, to one of the highly developed institutions of today. The various modern methods are patterned after most modern and effective pedagogy. Teachers of the past, and many of the present, have been chosen because of their fine Christian characters, hoping that the children would become infected thereby. But that has failed to secure efficient results. We are faced with the necessity for securing better trained, and more suitable teachers. With the widespread growth of training schools there is no reason why the teachers should be untrained. The best of text books are available. The use of the Herbartian method is a good step forward, although it contains much theory. Supervised study is an excellent method, in that it allows the teacher to guide the student, and develops initiative and imagination. It is weak in that it takes for granted the willingness of children to study. It is ineffective in the hands of inferior teach-

ers, or those who fail to guide the pupils. The problem project method is one that is dangerous in the hands of an uninstructed teacher; but with the interest aroused on the part of the pupil and the consequent carrying out of the project, it approximates activity in real life. It takes a large amount of time; but the results in themselves are usually very satisfactory. It must not become artificial. It gathers much information for which there is little use; but it does increase originality, and in this form is most helpful in religious teaching. It carries over into activity those things learned. The problem discussion method is splendid in that it permits the application of results which are obtained by the comparison of the experiences of the group and those of others. It gives training to pupils in leadership and permits socialized recitation. Its weakness is that aggressive pupils may monopolize the time; it may deteriorate into a poor debating society. For our purpose it gives opportunity for self-expression. In story and drama we find a very effective instrument of appeal. Young people like to give expression to themselves. It likewise takes one out of himself, in playing a certain character. It should be used more for expressional activities than it has been. A story or a play will drive home the lesson without preachment. This drama method should be in the hands of experts rather than beginners; for it calls for intelligent casting of parts as well as direction.

The combination of "life situation" method and discussion method is perhaps the most productive, although it

deals with problems that often do not include the whole group. The material put out by the Pilgrim Press, "The World and its Problems", by Sidney Weston, is rather strenuous following for some young people; but it furnishes a good example of the better material available today. We can easily fool ourselves into the belief that the solutions offered help the pupil; further, that it aids him in thinking through the problem; but such is not always the case. Often the discussion becomes a quibble over terms. It does direct the pupils' attention to concrete situations; it gives the teacher an opportunity to point out desirable changes in attitudes, etc. This method brings together the personal and the experience of the ages. It permits the application years later of principles learned.

The "Youth Movement" as evinced in the Christian Endeavor, Epworth League and kindred organizations, provides a splendid field for activity if those societies are properly linked up with the Church School. Such a movement will provide effective means for working out many of the plans so carefully drawn. Its danger is apparent in that youthful enthusiasms run riot; but it does offer a splendid means of conserving and directing that religious and humanitarian enthusiasm when once aroused.

III.

The Physical and Psychological Bases of Appeal

In the first two chapters we have been considering the various methods of training youth in religious living. We now turn to find the best possible understanding of the physical, moral, and intellectual, and religious natures of the adolescent. We are aware of the necessity of early religious training, but it is during the adolescent period that the boy and girl are forming their attitudes and fixing their manner of conduct and character. These years are the most dangerous because of the new situations and urges that they are forced to meet. This is the age in which ideals are most easily implanted and appeals to their finer natures and feelings are made.

A. The Physical growth.

The growth of boys and girls at this stage of their lives is very great. Previously they have been growing at a fairly steady rate; but now they begin to shoot up amazingly. It is in this stage that the idealistic, wistful times are approaching. Puberty opens up a new world to them. The youngsters are stronger than they were, and they are growing rapidly in their mental and emotional life as well as the physical. This beginning of the stage of puberty means the unfolding of the pro-creative stage, where unknown desires are likely to be felt, where great emotional stress surges up. The age when this change takes place may be thirteen years or less to the

age of fifteen in boys, and among the girls twelve to fourteen, varying according to race and stock. (after Tracy). In many primitive tribes it means the initiation into the tribe with certain rites and formulas. In our own country, it marks a time of religious and ethical growth as well as a physical growth. Often it means confirmation, or some other religious recognition or decision.

This age sees a marked increase in the physical growth and the sexual system. Changes in the voice take place and there is a rapid growth in the early stages, with a relatively slower growth in the later period. The girl grows more rapidly than the boy in the first two years of adolescence, but at the age of sixteen or thereabouts the boy begins to catch up with her. "A fifteen-year old boy has generally 92 percent. of his full height, and a girl 96 percent...In mental and social development girls outstrip boys by at least two years. After sixteen the boys begin to catch up, first in physical growth, then in mental development, both arriving at nineteen to twenty with the temporary gain of the girls quite eliminated."[1]

The growth necessitates a corresponding awkwardness; the youths are ill at ease, often shy and bashful, or on the other hand, very boisterous. The boys have a strong curiosity as to the cause of their unrest and attempt to find out about sex in some manner or other. The girls are often not so inter-

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1. Strickland, Psychology of Religious Experience, p. 92.

ested; but there should be some light shed upon the nature of changes that they have undergone by the parents or teachers; otherwise there is likely to arise problems that will be deleterious to the boys and girls themselves through a lack of knowledge, often resulting in warped characters or secret vices that hurt their physical beings. This period of reconstruction is one of fascination, for they know now that they have new powers and often are so emotionally unstable as to yield readily to improper influences. Through social intercourse with the other sex, through matter-of-factness, through emphasis upon the idealistic, and the chivalrous, through careful supervision of companions, and abundant outdoor activities, much of the sex bugaboo may be dispelled.

The average rate of this growth during adolescence is summed up by Tracy:[1] "Taking the average of a very large number of observations and measurements, I find that boys at twelve are usually about 55 inches in height; at thirteen they are about 57 inches; at fourteen they are almost 60 inches, or five feet in height; at sixteen they are nearly 65 inches high....their most rapid growth in height takes place during the fourteenth and fifteenth years, when the annual increment may be as much as five or six percent of the total height.... At twelve (the girls)..are slightly taller than boys; at thirteen they lead by nearly an inch; at fourteen their lead is reduced, and at fifteen it disappears...The rate of increase

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1. Tracy, Frederick, The Psychology of Adolescence, p. 28f.

[illegible] but more usually be ever likely to give the impression of being that they have undergone by the attitude as regards; although where it is right to [illegible] [illegible] in the [illegible] [illegible] knowledge, [illegible] resulting in [illegible] [illegible] [illegible]

in height is very much diminished in girls after sixteen, and their full adult stature is reached about the nineteenth or twentieth year."

The trunk has been rapidly growing, and later the legs and arms stretch out amazingly. The brain shows a rapid increase in the number of convolutions and in the folds, and in the linking up of the nerves and neurones. There is a great activity, many books are read, particularly those of adventure for the boys and the more romantic ones for the girls.

The physical growth is shown in the various organs and the circulatory system. The heart has grown rapidly, almost doubling its size and it weighs in proportion to its growth. It is now bearing an added strain and at the same time it must supply the new organs that are developing.[1] The thyroid glands and the ductless glands are functioning, and if they are affected in any way it impairs the growth of the body. The muscles are rounding out and have been proven much stronger. Some say that the gripping strength is doubled. The lungs are greatly expanded and the breathing is slower, while the volume of air is greater. The skeleton has grown amazingly to take care of the rapid increase in weight and height. The ligaments are stronger and have greater resiliency. The abdominal tract is enlarged, and the digestive system has grown. McKibben

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1. McKibben, Frank M., Intermediate Method in the Church School, p. 144f.

continues, "The digestive tract is increased in capacity and activity. It is severely taxed to care for the amount of food necessary to sustain the usual growth and activity. Added to this strain is the fickleness and instability of the appetite, especially among girls....Associated with the growth of the respiratory system is the growth of the larynx. The vocal cords are nearly doubled in length. This latter fact accounts for the uncertainty and lack of control with which the adolescent uses his voice."

Thus we have seen that the physical growth has been observed to be quite general. The chest has grown, with a corresponding growth in the heart and lungs and the circulatory system. The bones are enlarged and the weight of the body is greatly increased. The growth has been remarkable in height. There is a general awkwardness; but there has come a great physical vigor and flow of good spirits. There is a general restlessness, always wanting to go somewhere or do something different. The girls at first outstrip the boys in growth, but after the sixteenth year, there is a catching up in growth in the boy.

B. Mental and psychological study of the period.

We have mentioned the increased mental activity. And during the period of puberty there is increased emotional stress with the experiencing of new sensations. The mind attempts greater intellectual feats, and the emotions are becom-

ing more sensitized to the various subtle changes. The imagination is quickened and the desire for reading seems insatiable. The reasoning powers are gradually asserting themselves; there is call for greater discrimination in conduct and habits. The memory becomes more analytical and applies that which is learned to the sense experience---all this in the earlier stages. From fifteen on the boys and girls are leaving the "gang" stage, and seek each others company. They are excitable; they are swept along by emotions that they do not know of. Often they are fickle, full of extremes, and heedless.

This is the period of acute self-awareness. The youth is focusing attention upon these new inner desires and wishes. Many new ideas are arising and there may be moodiness, bashfulness, touchiness, and a feeling that he is misunderstood. There are many emotional surges; these intense emotional states, says Strickland, are the cause of nerve tension:[1] "Emotion is always an attendant of some other process, and...emotion is the mental counterpart of that organic condition which we have described as increase of nerve tension....The new and powerful instinct, involving as it does the experience of brand-new feelings, makes the boy and girl feel for the time as though they were becoming a new self with which they were not well acquainted."

The boy or girl now is interested in others of his or her own age. Out of this new social awakening there comes

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1.Strickland, Psychology of Religious Experience, p. 94.

upon them the floods of image impressions and ideas of others. The will begins to act, although it still is not as strong an agent as the emotions. With the activity of the sense organs the youth becomes alive to his environment and there come to him increased powers of observation and appreciation. This is the period of formation of life habits and of life impressions that are often difficult to adjust or change. The youth finds great satisfaction in appearing well in the eyes of others. Group loyalties are entering in and many are the varied attractions to hold their interest. This results in a continual shifting of interest from one object to another.

By the time the youth is sixteen or seventeen there are arising strong complex feelings and emotions. Some attribute this to sex and others to increased intellectual activity and the unfolding powers of judgment and observation. If all the powers of emotion are focused upon the sex life alone there is likely to be danger; but with the group or crowd there are better ways in which to direct their activities. There are all types of athletic games, socials and parties to interest them; there are the associations at home and in school as well as their church to interest them. The boy begins to form stronger friendships, and his admiration for the opposite sex increases. He feels a certain sense of duty to country and parents, although at times he may be very careless. "Admiration and respect for those who are older and wiser than himself, reverence and awe in the presence of what he regards as holy, grat-

upon them the floods of image impression and ideas of sphere. The will begins to act, although it still is not as active an agent as the emotions. With the activity of the sense organs the young becomes alive to his environment and there comes to him increased powers of observation and appreciation. This is the period of formation of life habits and of life impressions that are often difficult to adjust or change. The youth finds great satisfaction in appearing well in the eyes of others. Urgent loyalties are entering in and he may use the varied attractions to hold their interest. This results in a continual shifting of interest from one object to another.

By this time the youth is aware of sensations. There are arising strong complex feelings and emotions. These activate this to act and others to increased intellectual activity and the undoubting lusts of judgment and observation. In all the sports of action are learned upon the sex life. Alone there is danger to be danger; but with the group or crowd there are better ways in which to direct their activities. There are all types of athletic games, pastime and pastime to interest them; there are the associations at home and in school as well as their method to interest them. The boy begins to form strong friendships, and his admiration for the opposite sex increases. He feels a certain sense of duty to country, God parents, although at times he may be very careless. "Hesitation and respect for those who are older and wiser than himself, reverence and awe in the presence of work he regards as holy, strat-

itude for kindness received from others, grief in the presence of sorrow, and sympathy with the victims of misfortune, all become possible to a degree never before realized..... but in youth, if ever, the moral sentiments may become separated from every consideration of personal advantage, and the individual may be a genuine Kantian in morals, yearning to yield himself without reserve to the pure idea of duty.. ..This does not mean that youth is always and everywhere disinterested, but it does mean that in the heart of youth the love of goodness for its own sake may become a deep passion, capable of moving to noble deeds utterly regardless of personal gain or loss to the subject of the emotion."[1]

Here, then, is a rich field for us in the life of youth. He can be trained to great heights of emotionalism and intellectual activity, to realize the true idealism and unselfishness of a worthy cause or life. This is the time when the adolescents search for the truth, they question everything, and do not wish for restraint or authority. Moral sentiments and religious teachings may be subject to scrutiny. Yet for all this, if the right type of personality comes along there is a great appeal to emulate or accept the teachings of that person as their guide. This may be true of living persons with whom they come in contact or it may be the personality of some religious or moral leader of times gone by. It may come through loyalty or through an emotional state induced by rational thought,

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1.Tracy, p. 78f.

until the idea or ideal has so permeated their beings that they become greatly stirred up, with the resultant actions in conduct and thoughtful considerations for humanity.

We must bring action under control; the swift impulse of instinct and ideo-motor activity should be guided by reason and intellect. We know that inhibition does not come from impulse, but from the cognitive and the ideational. There must be strongly ingrained moral ideals and ideas of conduct as to worth, right, purity, and propriety of actions. It would seem that when an idea becomes attached to a sentiment that that idea would dominate the youth strongly. Says Strickland,[1] "Action from...instinct seems to involve no resistance. Not so when the action is controlled under the domination of an idea or sentiment, as for instance loyalty to native country or obedience to what one believes to be the will of God,....he may have to subdue his instinctive impulses and obey what he believes to be a higher call. Under these conditions behavior is completely transformed and becomes fully moralized conduct.....It will be noticed that the call to conduct on the high moral level finds its authority because of attitudes of loyalty, and loyalty is a social sentiment developing in a social environment; that is, an environment of persons. We may perhaps say that loyalty may be called forth by

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1.Strickland, p. 99f.

abstract ideals and principles; but for the great mass of men loyalty is an attitude which means a warm emotional response to a personal object."

C. Youth and Religion

Here, then, lies the root of all the ages in moral and religious movements; namely, that morality and religion are secured by a loyalty and intellectual assent to certain ideals, and sentiment and loyalty to or an emotional response to a personal object. This may take the form of ethical culture and idealism or it may take the form of religious and moral devotion to a cause or personality. It is in this age that we find the most intense devotion to ideals, and loyalty to certain principles and personalities such as we find in religion. For in devotion to God and ministering to men, this age presents a peculiar susceptibility. There is a feeling that they are not measuring up to the moral standards set nor are their actions conforming to the pattern set for them, and this causes them to strive towards higher levels. On this susceptibility to idealism, we may base our appeals from the New Testament, including the life and the challenges of the Christ himself, and we know that if the challenge is rightly presented, youth will give its devotion to those ideals.

In summary we may say that because of the very nature of adolescence, with its growth physically, mentally, and emotionally, and its accompanying social awakening, it is a

period of great loyalties, weighty decisions, and emotional stresses. At this age the boy or girl may follow immoral practises, be initiated into crime, or cast off home restraints, all because of the desire for adventure or for the sake of a loyalty to some personality, no matter how wrongly placed. On the other hand, the youth may practise self-sacrifice, may have a religious experience, may show a loyalty to home, teacher, friend, or abstract ideals, for the same basic reason---- that adventure, outstanding personalities, and emotional experiences are the characteristic demands of adolescence.

IV.

The Bases of appeal in the New Testament

We have examined methods of education among the ancients and on down to modern times, in order to see what has been used as an appeal to the youth, with the corresponding results and criticisms and evaluations. We have studied the physical and psychological makeup of the present youth in order to see what psychological grounds we have in assembling our material which will attract and cause a response from the boys and girls of this age. We recognize that there must be a sane approach, a rational approach, yet with emotional attachments which will cause the decisions and information secured to be carried over into actual religious living. We know that the study of the New Testament must be placed on a more critical basis than it was some years ago; yet the greatest criticism of Christian education today, and one which is well founded, is that we often neglect the opportunity to lead the pupil into an experience of God which comes through contact with the personality and the religion of Jesus. With this vitalizing experience added to the improved teaching materials, the New Testament should have a forceful appeal for youth.

A. Historical method of approach.

We owe much to the critical study of such problems as the Synoptic problem, and the miracles. Many books are available for the teacher who would know his Bible in the light of the best modern scholarship.

There are five ways to know the Bible, and

those are: 1. To be acquainted with the beauty spots. 2. To know its individual books. 3.To know its characters biographically. 4.To trace thoroughly the development of its structural ideas. 5.To know the history of the Bible itself. For this reason it follows that any person attempting to present the New Testament to youth today must thoroughly understand it, and have a critical yet reverent spirit towards it.

We must be able to present the Bible in the proper historical perspective; yet we must not lose any of its religious truths or values. We have then a real problem to deal with. In the Introduction to Religious Education, by Emme and Stevich, may be found a summary of the right type of approach to the Bible, including the New Testament;[1] "1.A sincere purpose to get at the author's original thought and aim in writing the book, the purpose behind it. 2.Most original text to be used or reliable translations...3.Recognizing that the Bible deals with ancient peoples we must recover their modes of thought....4.The underlying principle derived from Biblical sources must be intelligently applied to the life of today.." They give the following educational principles to be used: "1.The use of the Bible is invariably conditioned by the background of the learner's life and experience. 2.Never intentionally teach anything about the Bible that will have to be unlearned;...make adaptation to the stage of development to which a given group of pupils has attained....3.Its greatest

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1.Emme, E.E., and Stevich, P.R., An Introduction to the Principles of Religious Education, p. 247ff.

usefulness can only be gotten as it is adapted to the social experience of the learners. 4.The Bible is one of the chief means in the religious educative process, but not the purpose or end....5.Be careful not to let a scholarly attitude develop a critical attitude that will blind the pupils to the religious truth...6.Use methods that do not dampen but add to the ardor of their study and interest, their appreciation... 7.The religious leader of today before he tries to present the Bible to others must make sure that he has a personal working Bible of his own."

To the latter we would add that a profound faith is more necessary than all knowledge; for knowledge alone will not furnish power for a new religious life. The insistence upon a thorough knowledge of the subject taught is essential. Further, the teaching must be upon the plane of the pupil's understanding. The Bible is the chief means of religious teaching, because it is the religious deposit of a great race; and the New Testament is the record of one of the most profound movements, religious or otherwise, that the world has ever seen.

B. Criteria of New Testament Material. 1.The Approach to Jesus.

The material which we choose from the New Testament must of necessity be of such character that it will give a true picture of Jesus to the mind of the inquirer. We have been greatly helped by Robert Seneca Smith in his study of the Use of the Old Testament in Current Curricula.[1] It is very suitable

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1.Chapters I and II.

for application to New Testament material. If we were to follow Smith's suggestions in the choosing of New Testament material we would see, first, that the material used would have acceptance by the best New Testament authorities. Second, we must interpret all events, teachings, and stories by and concerning Jesus, in the spirit of Jesus. Third, much material in the New Testament, such as parts of Romans and Revelations, is not suitable for the minds of growing boys and girls, and should not be used until later years. Fourth, material should be chosen which emphasizes the uniqueness of Jesus. Fifth, the material selected must be of a type that will initiate, suggest, and stimulate activities through successive graded curricula with a cumulative idea in mind.

The material taken from the New Testament should be used logically and towards a definite goal, rather than piecemeal; that is, we must go farther in our study of Jesus than the mere historical man; we must take into consideration Jesus the Christ of faith. Schweitzer has given us a study of Jesus as the historical character; but he leaves Jesus as a nebulous character. We must understand Jesus Christ in the light of his own teachings and the acceptance that his disciples and followers gave to him. While we must approach the New Testament with a critical mind, we must not lose sight of the spirit and religious character of the Man of Galilee.

2. The Religion of Jesus.

When we have used all the best methods and materials

in our approach to Jesus, there still remains the most important step. And that is the effort to bring each individual pupil to a religious experience. The young person may have a great body of ideas and ideals which will guide him toward Christian character; but until he comes into personal contact with God, knowing Him as Jesus knew Him, he may never carry out the New Testament conception of living into actual conduct. Then the lasting effect of any of the various appeals or lines of appeal which the New Testament may present through its teachings or events or characters depends upon whether or not the youth experiences the religion of Jesus, identifying himself with that religion by becoming identified with the personality of Jesus. The task of the teacher is to lead the youth to see that Jesus was more than a teacher, that he knew God, and that he can lead us to God today.

C. Lines of appeal Through Jesus.

We take the position that the New Testament appeal to the youth of today should be along the following lines, in order to make the most productive and outstanding impression: that of Jesus the Heroic, Jesus the Teacher, Jesus the achieving, Jesus who showed God to men, Jesus the center of loyalties, and the dynamic effect of Christ upon some of his followers, notably Peter, the rock, and Paul, the campaigner

for Christ.

1. Jesus as a teacher.

One way in which Jesus stands out very strongly is as a teacher. How does Jesus make an appeal to the youth of today? By the fact that they are constantly faced by the teachings of Jesus or the principles of Jesus as applied to life and its various problems. Harper says,[1] "Jesus, however, has become so paramount a figure in our thinking, life and civilization that youth must take an attitude toward him and his program....The open and implied references to Jesus in every subject of learning, in every instance of experience, make it impossible to sidestep his teachings...The first obligation of Christian education is to give college students an insight into the place and program of Jesus."

Jesus was a very close observer and applied his observations to life. He was wonderfully wise, even causing his opponents to wonder how he could teach; for he had never been to the Rabbinical schools. "How knoweth this man letters, having never learned?" (John 7:15) Jesus had a thorough knowledge of the Old Testament, being well versed in all the teachings of the scribes.

While Jesus knew the Scriptures, nevertheless he was such a close companion of his Father that he sensed the truth and the will of God far beyond the prophets. He found

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1. Harper, W.A., Character Building in Colleges, p. 14ff.

the secret of God's presence and the right use of his will by being in close fellowship with God. The old illustration serves well in dealing with the depth of understanding of God. We have a drop of God within us, and even as a drop of water is part of the sea, but is incapable of making a storm, so we have not sensed the tides nor the strength nor the powers of God as Jesus did. "My teaching is not mine but his that sent me." (John 14:24)

Jesus was a master at letting the scribes state their own conditions, then answering them in like manner. When they brought the coin to him, they thought that they had him cornered; but he asked them whose inscription was upon it, and he answered, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." (Matthew 22:21) Again, Jesus asked the scribes whether it would be easier to forgive a man's sins or to bid him rise and walk. The scribes called it blasphemy on his part to say that he could forgive sins; but Jesus replied by telling the man to rise and take up his bed and walk. (Matt. 9:3-8). Another time they would cause Jesus to stumble on the question of the seven brothers who in turn would marry the widow. Jesus said, "Ye do err, not knowing your scriptures." (Matt. 22:15-33.)

Jesus was a tactful teacher, yet could probe to the heart, as in the case of the woman taken in adultery, (John 8: 3-11) "He that is without sin, let him first cast a stone at her." When John the Baptist was cast into prison, awaiting his fate, he wondered if Jesus were the Messiah, for he doubted as to

whether Jesus was following out the Messianic plan; but Jesus, instead of answering in the affirmative, said, "Go and shew John again those things ye see and hear. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11:3-6) Jesus would give more facts and light to the inquirer, but he let him draw his own conclusions. This is one of the very things we have mentioned, that the teacher directs, but the pupil must think the problem out for himself. Sure conviction must come in order that it might not be broken by later doubt. Jesus could adapt himself to those about him so that even the little children could understand. "Jesus understood the art of adapting his teaching to the mental contents and the state of mind of his hearers, in accordance with the principles of apperception, and in fact he knew all the workings of the human mind and heart and was a master psychologist;..his teaching was never simply poured into their minds, but largely consisted in appealing to their own intuitions and reasonings and judgement. He did not ask them to sit under his teaching in a passive, unthinking receptivity, but he stirred up their self activity and led them to think with him to a common conclusion."[1]

Was this not perfect pedagogy? Jesus directed, but they formed their own opinions. He left them free will. He was not dictatorial, nor dogmatic, but rather sympathetic and

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1. Snowden, James, Outfitting the Teacher of Religion, p. 132.

discerning. The truth, when once discovered, always remained fast in their minds; but likewise was carried over into right living relationships.

Jesus was primarily a moral and religious teacher. It was the quiet note of authority with which he spoke that caused people to listen to him and think they had heard a new doctrine. (Mark 1:37.) It was this divine passion that surged within, which with a moral purpose of the prophets and a divine insight into the hearts of men, gave his teachings their force. "It is written,..but I say unto you." He had not come to supersede the law, but he would rewrite it, in that the spirit and not the letter should rule. He brought to fruition the fine teachings of the old prophets and their laws. He continually pointed out the implication of their words. His great love for humankind, his ready willingness to listen, to heal and comfort them drew eager groups about him.

As a teacher Jesus aimed to give men a new conception of God. He was the kind of God Jesus talked about. Jesus' duty, as he conceived it, was to bring mankind into a relationship with God, both simple and strong. His was the idea of a Heavenly Father relationship. Man could make a new life by the proper attitude towards God. It was a vital relation between God and man. Further, he attempted to draw men into this kingdom of God idea, wherein man would be brother to every other man. "The record of his activity confirms the conclusion that his primary aim was to deliver men from the effects of wrong beliefs, motives, and habits of living, and to restore them to

completed physical, mental, moral and spiritual health."[1] The task of Jesus as a teacher was not merely to give information, but to teach ways of living and forming right relationships. He was a pioneer of the Way, and as such he is of interest to the youth of today.

In methods Jesus was a great literary expert, although he would not recognize himself as such. Jesus drew illustrations from all types and classes, the harvesting, the tax gatherer at the seat of custom, the householder. Jesus used illustrations that pointed out that which was lasting and eternal. Often he would draw a principle after making the illustration. He had a canny ability to lead people from the lower to the higher. "Whatsoever thing from without entereth into man it cannot defile man....that which cometh out of man that defileth the man." (Mark 7:18-20)

Jesus used parallelisms, such as "Nothing is hidden, except to be disclosed, and nothing is concealed but that it should come to light." Again his description of the house builded upon a rock, and the house builded upon sand shows a close resemblance between thoughts, and we wonder how a teacher can use such apt illustration as his.

In the parable, Jesus gave a story or illustration with a meaning attached. Jesus gave us approximately forty-six of these gems, some of them ranking as the best short stories in the world in any literature, such as the parable of the Father's Love, so often mis-called

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1.Kent, Charles Foster, Life and Teachings of Jesus, p. 127f.

The Prodigal Son. He employed them to illustrate and emphasize vital facts, yet they were so clothed in new garments that the homely facts were fresh and vigorous.

Jesus had a quiet sense of humor. He pointed out the inconsistencies of the position of those who would not believe, yet who said he had power to cast out demons with the help of Beelzebub. "If I am casting out demons with the help of Beelzebub, with whose help do your sons cast them out?" Again, speaking of the mote that is in your brother's eye, do not forget the beam that is within your own. In the use of hyperbole Jesus used such illustrations as that of the scribes who go to such minute searching of the law that "They strain at a gnat and swallow a camel."

We can say that with a real presentation of Jesus as a teacher we can make him live to many young people who have been bored with the ordinary type of teachings. We have barely skimmed the top of the cream as to his methods and his teachings; but there remains this fact, that Jesus taught eternal truths, setting down not exact answers for every occasion and system, but the eternal truth from which application can be made. Horne's book, The Master Teacher, is excellent for information on this phase.

2. Jesus the Heroic.

Jesus had the ability to see clearly through a problem and to size it up; he had a divine daring, coupled with common sense. Level headed and a rationalist though he was,

The [illegible] Son, [illegible] employed when so [illegible] are equipped with [illegible], yet they were no [illegible] to see particular that the [illegible] were [illegible] and [illegible].

Jesus had a quiet sense of humor. He [illegible] the [illegible] in the question of taxes [illegible] believe, for why should he [illegible] to [illegible] with the coin or [illegible]. "If I am [illegible] with the [illegible] of [illegible], also which help us [illegible] some [illegible] [illegible]" [illegible], [illegible] of the [illegible] that is in your brother's eye, do not forget the beam that is in [illegible] own eye. In the [illegible] of [illegible] Jesus [illegible] such [illegible] as that [illegible] [illegible] why do [illegible] such [illegible] [illegible] of the law [illegible] "they strain at a gnat and swallow a camel."

We can say that with a real [illegible] of Jesus or a teacher we can [illegible] life to many young people who have been [illegible] with the ordinary type of teaching. We have [illegible] [illegible] the [illegible] of the [illegible] and the [illegible] [illegible] [illegible] [illegible], but there [illegible] [illegible] [illegible] [illegible], [illegible] [illegible] [illegible]

yet the very ardor and enthusiasms of Jesus still grip men as they did in the days of Galilee.

First, Jesus was audacious, for he dared to be a teacher when only those who were especially trained in the Jewish colleges or schools of teaching were looked up to. He was willing to draw upon himself the wrath of those teachers who were so highly trained, but who could not match meet him in debate or in logic. Jesus was not afraid of sarcasm or belittlement.

Second, Jesus dared to do his own thinking. He could easily, with all his power, have prostituted his abilities for cheap notoriety's sake, yet nearly every case of healing was for the benefit of some sufferer rather than to advance himself or his cause. He risked the hatred of a nation, in order to change their conception of a Messiah from the material aspect to the spiritual one. He dared go beyond the law which was so sacred to the Jews. Spiritual content and not the letter of the law was his text. The person was worth more than the ritual, said Jesus, and that meant the downfall of the temple, so the leaders believed. He thus gained the enmity of the priesthood.

Third, Jesus was a man to command men; a leader of men; an inspirer of courage and zeal. When the storm came upon the waters, Jesus calmed the storm, and instilled courage into the hearts of those men. Again, he would take Peter, enthusiastic and vacillating, and make of him "The Rock".

Even the men crazed by so-called demon possession knew that his was a greater force than the demon within them. He faced a whole crowd of hucksters and money changers in the temple, and his overwhelming sense of the desecration of his Father's House enabled him to drive men before him.

Fourth, Jesus was tempted where so many of us fail, but he had the courage and the heroism to resist. The scenes of the temptation show the ability to withstand temptation. He was constantly being faced with the questions, "Shall I be a spectacular Messiah? Shall I yield to this materialistic age and show them a sign in order to win them to my kingdom?" Then by making concessions to Jewish rulers he might be able to win his way more easily. But Jesus turned aside from these thoughts; he could withstand temptation. He would not turn aside when in Gethsemane and he had the chance to flee. He faced the task before him, but never swerved an inch in yielding.

Fifth, Jesus had such a great passion and love for his fellow men that he was willing to go the way of the cross that he might reveal the kind of God he knew and preached, a Heavenly Father who did care and who loved his children. He died more than a moral hero; he was the only teacher to seal his life and teachings with the act on the cross. It was an act of sacrifice, deliberate and not cowardly.

Sixth, Jesus tried out his theories in the laboratory of experience in life, and they worked; so he is a lead-

er we can follow. He pointed out to his followers how to treat their fellow men, and while not entirely accepted, great strides have been made in that direction. His moral teachings and ethical demands are at the root of many of our laws and acts of conduct.

Jesus was chivalrous, for he thought of others constantly. He never turned aside any one who believed or needed him or the help he could give. His tender regard for children has formed the subject for many a picture. His method of treatment of womankind tended to raise the standard of woman. In the sight of Jesus there was neither male nor female, bond or slave, as Paul puts it.[1] Jesus was heroic in that he lived up to his ideals and his conception of life. Nothing daunted him, nor turned him aside. He was an enthusiast with a prophetic message, with the fervor of a fighter, yet gentle and loving. Jesus proved his right to manhood by his heroic ministry. Against a highly trained priesthood, against the bitterness of his compatriots he had to struggle; yet he started the kingdom of God here on earth.

Adolescents are strongly attracted by the appeal to the heroic because they are in the romancing, idealistic stage, when relief of suffering, bravery under great handicaps, suffering for others, ability to withstand punishment and take one's medicine like a man, and the daring of Christ's vision, will all secure their attention. The fact that Jesus had power to do these things and to triumph when the cause seemed lost will fire their imaginations. Here is a character who will inspire

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1. Galations 3:28.

to activity and stimulate to life those ideals that the Christian educator wishes to see growing in the lives of the young men and women of our country.

3. Jesus the Achieving.

We can bring Jesus to the pupil more readily if that pupil can understand sympathetically that Jesus has proved himself worthy of emulation and love; if we can but make it clear to the pupil that Jesus as a man achieved such a high revelation of God that we think of God in terms of Jesus; that Jesus achieved the highest that any man has ever achieved in his understanding of men, and in his revelation of his Father. The thought that Jesus grew up as a boy, as a youth, with the same temptations, the same dreams for power and of adventure, and yet could become such a great religious leader and prophet that men find in him the essence of the God-like spirit, will carry an irresistible appeal to any boy or girl. By progressive steps, by heroic endeavor, by agonizing, by searching, by studying, by prayer he achieved, this peasant of Galilee. Any teacher who fails to emphasize these points misses the great dynamic forces of appeal to eager, restless youth.

Jesus achieved in a grand moral way because he gave us the greatest conception or idea of God. Jesus said that God was utterly good, and that he was love. The divine will of God extended over all peoples. "God maketh his sun to rise on the evil and the good, and sendeth the rain upon the just and the unjust." (Matt. 5:45.) Jesus saw the spiritual sovereignty

of the world gathered up in one God; he was God of all men. There was one will and that was the will of the Heavenly Father. Jesus never explained God nor told us exactly how he appeared other than such sayings as, "The Father and I are one. ..He that hath seen me hath seen the Father." He always illustrated the meaning of God. The love of God he showed by the parable of the Father's Love. Jesus clarified the concept of God, made it so real that God became a living force, a Personality who could be reached, who would help His children. There is nothing weak about this delineation of God after the manner of Christ. He is all-powerful. Jesus put his stamp on the idea of God so that we are likely to speak of the "Christ-like" God. He achieved those God-like qualities that man sees when he considers him to be like God. "A moral grandeur is exhibited in Jesus' obedience to the divine will, from the first struggle in the desert until it led him through Gethsemene to the Cross, which to many of us makes his relationship with God the most impressive spiritual phenomenon in history."[1]

We are so often inclined to lean upon church teachings to explain Jesus, that this gives a fresh approach to him. It is divorced from much of the miracle or theological speculation, which can be stressed too much for youth, however fine it may be. We would present Jesus in a new light, as one who achieved beyond the achievements of all other men, yet who is himself attainable to us. Therefore we can follow Jesus

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1.Fosdick, H.E., Modern Use of the Bible, p. 222.

knowing that he is capable of being followed. We must have truth for these young persons, and Jesus must be on a plane that they can understand. The dawn of the more complete glory will grow with them. There will be nothing here that will have to be learned over again.

We can believe that Jesus achieved because Jesus has given us a finer sense of our own worth and possibilities. Statisticians compute the loss of wars not so much now in money loss, as the potential loss to those countries involved. Life is sacred, therefore children must not work long hours in mills. Woman is no longer property, but she has a soul. Jesus' treatment of the woman taken in adultery shows that he did not blame her as much as he blamed the system that made her situation possible. Jesus taught that the body is the living temple of God. He told these people that they could achieve by a right adjustment and right living relationships with God; they could become Sons of God. Jesus saw in the harlots and publicans the type of subjects who needed his ministry.

Another reason for believing that Jesus achieved was his insistence upon ethical ideals, the greatest that the race has ever had. Jesus pointed out perfect love, sincerity, truth and purity. He insisted that even the most morally distorted man could be reclaimed if he would make a right relationship with God; for God would pardon if this man was in right relationship with his fellow men, and God had given him the faith to transform his life. The pragmatic test of these ethical

teachings is found today in the fact that Jesus' way of transforming those otherwise helpless men and women, the outcasts of society, solely depends upon a right attitude toward fellow man and their God. Zacchaeus, the seasoned tax collector, could not stand the lofty nobility nor the ethical and moral purity of this Jesus until he had returned in double measure any money wrongfully taken. His one insistence was upon the kingdom of God, and men who were to be children of God must be worthy citizens. The just, the righteous, the achieving ones were those who were ethically striving for perfection. Jesus required perfect purity, sincerity, love and devotion to God. This is challenging; often we fall short of the mark; but there they are, a challenge to any young man or woman who takes life seriously, who believes in the ultimate triumph of good over evil.

The greatest point of achievement in the life of Jesus was his giving the world the example of his vicarious suffering on the cross. Some one has said, "Socrates died like a philosopher, but Jesus died like a God." Every man can see the act as being done for himself. There had been no salvation from the world of cares until Jesus showed us the way to God. When men would not accept his spiritual kingdom and his revelation of God he sealed his work here on earth with this great gift of his; he died that we might know his kind of God. Any number of men and women can be cited who have been influenced by this remarkable spiritual power that Jesus had, and have gone out in his name to die in behalf of the human race. Father

Damien and David Livingstone are good examples. The power of Christianity is in the cross, and when it loses that it is no different from other religions.

Can we afford to throw aside this powerful achieving Jesus as an appeal to living a nobler life in our presentation of the New Testament? "The Cross of Christ has been the most subduing, impressive, and significant fact in the spiritual history of man."[1]

4. Jesus, the center of loyalties.

We have been speaking in terms of the appeals that might reach the youth of today. The central place in the New Testament is the place of honor given to Jesus. He is the rallying point of all the followers and writers there. The synoptic gospels give his life and works; Saint John gives the spiritual interpretation of those acts and that life. Paul writes thirteen Epistles to those followers of the Cross to encourage, correct, and help them. A host of other writings deal with the relation of Jesus to the men who wrote the letters. Twenty-seven epistles and gospels are a splendid body of writings for any religion; but centering about Jesus, they especially illuminate him.

Loyalty to a cause, loyalty to a personality, loyalty to a hope and a faith may be said to be the center of most religions. Jesus certainly is the center of supreme loyalties.

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1. Fosdick, p. 231.

Dean Inge has said, "Loyalty to a single man, representing a single idea, is the strongest kind of a loyalty that exists."[1] Jesus represents to us the highest, noblest, most ethical, most religious, and greatest approach to God; therefore, we give to him our loyalty and our devotion. Jesus has been able to reproduce the type of high-minded noble men and women who have been more than a credit to any generation or race. They are found not in one race or one land, not at one time, but in all places throughout the centuries. This in itself is a fact that will challenge the interest and loyalties of youth. As Fosdick so finely puts it, "Jesus has supplied an object of loyalty for the noblest devotions of the generations since he came."[2]

The great dynamic of that loyalty is the Resurrection-faith. The resurrection and the belief that they had seen the Lord were the turning points in the history of the life of Jesus and of his followers. The disciples were scattered and seemingly confused, but within a few days there arose a conviction that Jesus had risen from the dead, how we cannot say; but that belief has been the central hope of the race, the spot upon which the early Christians focused their faith. It caused them to go to their brethren of other races with the message of "Good News". Paul said, "I preach Jesus Christ, and

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1. Sperry, Reality in Worship, p. 118.

2. Fosdick, Modern Interpretation of the Bible, p. 231.

him crucified." Peter attested to the new power that came upon the disciples at Pentecost. There was something vital and alive there. It was not myth nor a momentary enthusiasm. Christian martyrs through the centuries have testified to the Resurrection faith. The fact that will interest and hold the young people in this appeal is that the acceptance of Jesus with resultant activities, such as prayer and right living, will create in themselves this faith. Streibert says,[1] "A Christian may squarely feel that he has every right to try his best to induce others to give their allegiance to the things which Jesus himself insisted were vital for all men....Parts of the process of helping to establish another in a positive faith is to impart to him one's own deepest convictions. If one possesses a faith which is sunnily strong in its reliance on the great affirmations of Christianity, one should steadily share that faith with young people as well as the reasons for holding it."

We find that Christ has satisfied our needs if we but give him our loyalty. It was this sense of finding Jesus complete that caused Paul to write his "Love letter"---chapter 13 of First Epistle to the Corinthians. It is that which causes him to deliver unto them the message that he had received of Christ and the resurrection, and which caused his zeal in preaching. "And if Christ be not risen, then is our preaching in vain, and your faith is also vain." (I Cor.15:14).

1.Streibert, Muriel Anne, Youth and the Bible, p. 132.

his circumstances." Never subjected to the more recent that each human top discovered at [illegible]. Does not [illegible] what [illegible] alive there. It was not [illegible] not [illegible] [illegible] operation [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] young people in this appeal is that the [illegible] of [illegible] with resistant activities, such as [illegible] and right living, will [illegible] in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Jesus has answered their questions about God and their relationship to Him; their emotions have been stirred and aroused by this same Jesus, and they have given to him their loyalties.

We see this supreme loyalty in the way Jesus treated his friends. He had a quick sympathy for those in need. He was a man in need like ourselves, and must have rest and be helped in turn. Such friends as Lazarus, Martha and Mary, the twelve disciples, and a host of others showed that Jesus bound them with ties of love and friendship. Surely any adolescent should be attracted by these strong loyalties, and find in them a tremendous drawing power. We have the certainty of his abiding presence with us likewise. Such a resolve to stand by this man of Galilee who won and is winning rich and poor, and enlisting them in work for the kingdom, should easily arouse in the hearts of young people a supreme loyalty.

The hero worshipping adolescent can gain for Jesus a devotion that will lead naturally into a resolve to stand by and work with him forever, if the Master is presented in a way that relates him to the natural interests of these years. We should stress Jesus' need of friends. "Carried on through at tragic cost to himself; the vision which he had of great realities which sustained through his contact with the sordid and ignoble; the way in which he lived up to his ideals in meeting his temptations, doubts, and difficult problems;....his power of making a few of the important things central in a busy life ....his radiance, his charm, his power over men and women, his

abiding presence after he conquered death,"[1] ---all will appeal to youth.

We have found that the whole New Testament centers around one Supreme Loyalty, and that is Jesus. He gave people the hope of eternal life by his own resurrection, and the Christ of faith becomes merged with the Christ of history. We can give him our loyalties because he is perfect in all things and is thus worthy of our loyalties. He has satisfied our needs concerning God and His relationship to us. He is human and needs our friendship; yet he makes it possible that we may be like unto him. Youth will find in him a personality that is worthy of devotion and worship. They, too, can feel that sublime faith of the ages, which will motivate them in new loyalties and living. The test lies in the lives of those who have dedicated their lives and their services to him.

5. Examples of Christ-centered personalities in the New Testament.

We know that Jesus has been interpreted in many ways together with his teachings. Some call for a social gospel; others for a worship gospel. These efforts are very well, but we must insist upon men who are Christ-centered. It was those men and women in the New Testament who were Christ-centered of whom it was said that they had turned the world upside down. The youth of today may believe many characters and books of the New Testament uninteresting, but if they can understand that these men had an absorbing interest in their times and

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1. Streibert, p. 157f.

their world, that they were not able to find peace until they had become Christ-centered men, then they could find them vitally interesting and worth knowing. Jesus called his disciples from all sorts of occupations, trained them, and when he was through his task they took up his work and carried it on. The study of these Christ-centered men is a veritable gold mine. We will first turn to Peter. While we can point out only a few facts of his life here, yet those will perhaps give a direction or bent for others to explore.

a. Peter the Rock.

We first find mention of Peter or Simon (John 1:28) where John is preaching in Bethany. When John said, "Behold the Lamb of God," two of his disciples turned and followed Jesus, one of them being Andrew, the brother of Simon. Peter came from the city of Bethsaida. He was married; in Matthew 8:14,15 we read that Jesus healed his mother-in-law of a fever. By trade Peter was a fisherman, and he left his nets when Jesus bade him follow him. (Matt. 4:18-20). Jesus saw in this sturdy, impetuous fellow a man whom time and trouble would test. He had yet to win his spurs, but he had the name of Peter, meaning "rock" given him. (John 1:42.)

When Jesus had called the Twelve and had ordained them or commissioned them, he sent them out in pairs, (Mk.6:7) Simon Peter and Andrew going together. (Mk. 10:2). Later, when many of the disciples were turning away, Jesus asked the

Twelve if they, too, were leaving, "Would ye also go away?" (John 6:67,68)."Then Simon Peter answered him, 'Lord to whom shall we go? thou hast the words of eternal life.' And we believe (that) and are sure that thou art that Christ, the son of the living God."

The other scene is where Jesus takes John, Peter and James upon the mountain side and there they behold the transgifuration. "Master it is good for us to be here: let us make three tabernacles; one for thee, and one for Moses, and one for Elias." (Luke 9:33) What Jesus said to him we have no knowledge of; but we know that Peter had a discernment into truth granted to few.

Again, Jesus being weary and worn, rejected in Galilee, while in a retreat or asylum in the north country, asked them, "Who say ye that I am?" And Peter answered, "The Christ of God". No wonder that Peter was considered the mouth piece of the band. Peter would have had Jesus stay in the quiet place, there to rest and commune with his disciples. His wish sprang from love of this strange Galilean. Some other references are where Peter protests when Jesus washes the feet of the disciples (John 13:6-9); in Gethsemane Peter cuts off the ear of the servant of the high priest with his sword.(John 18: 10,11.) Peter denied his Lord three times in the courtyard, and when the cock crowed he realized what he had done.(Matt.26: 69-75) Yet it was devotion that led him into a dangerous place. Following the ascension Peter became very active in the church. "Peter figures conspicuously in the history of the Apostolic

Church. He was recognized as leader."[1] He it was who acted as spokesman on the day of Pentecost. (Acts 2:14). He went up to the temple with John and at the Beautiful Gate they healed the lame man (Acts 3:1-8). In fact the whole of the Acts deals with the beginnings of the Christian Church, and Peter looms large in those recitals. He had a vision in Joppa in which he saw that the message of the gospel is for Jew and Gentile alike. Peter baptized Cornelius (Acts 10:48) and other believers. Later he was at Jerusalem at the council when Paul told about the wonderful results among the Gentiles, and he upheld Paul. We know from early tradition that Peter was supposed to have been crucified head downward in Rome, where he had helped in the labors of the Church.

Here is a man that was Christ-centered; he left his work to spread the gospel. He is only one of the Ardent Twelve who may be used to illustrate the centering of loyalties among vigorous young men and women. He is quite a contrast to Paul, as he is to Jesus. Peter stands out among the Apostles as one having great power. He in turn greatly influenced young Mark who wrote the second gospel. Those who became Christ-centered always passed on the Christ with the torch undimmed. Many plays have been written about Peter, and one of the most appealing to young people is Mary Hamlin's "The Rock". The Peter of that play will arouse youth if anyone can.

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1. Hastings, James, Dictionary of the Bible, p. 715.

b. Paul, Campaigner for Christ.

In a splendid book which bears this name, Professor Lowstuter has written about that fascinating character who did so much to spread Christianity, Paul. He was a Jew of Jews, but on his way to Damascus to persecute the Christians he became converted by a vision of the resurrected Lord. Saul the persecutor died, and Paul the flaming Apostle took his place. He tells of his experience with dramatic effect at three crises in his life, (Acts 9:1-23,22:1-21) and before King Agrippa, (Acts 26).

Paul is one of the most interesting characters in history. His life is full of action; he went through Asia Minor and into Europe carrying the gospel to Jew and Gentile alike. He was beaten, wounded, shipwrecked, and in one case perhaps faced the beasts in Ephesus, faced mobs many times, was once worshipped as a god, then stoned. As he went about organizing churches, and preaching, he worked for his living. He championed the right for the Gentiles as against the heavy legal ritual forced upon the early converts. He gave us the famous love passage. He was trained in the games, using them as illustrations many times; he spoke of putting on the whole armor of God. He could die a martyr, after writing, "I have fought the good fight, I have finished the course." He lived in the first century; in the words of Dr. Lowstuter, "He belonged there; but the ages passed and the man still lives...We know not where he sleeps but we do know that he left a bequest to the church and to the world that ranks

him chief among prophets and apostles...It was his signal service to champion the cause of the Gentiles and by so doing saved Christianity from becoming or remaining a Jewish sect. ..He gave the young gospel her first expression in terms of the world at large. All unconsciously he formulated her truths. ..With the vision of the Jewish prophet, the skill of a Greek thinker, and the diplomacy of the Roman campaigner, he saw the possibilities of the gospel for mankind, and proceeded to give the world the answer to its needs in Jesus Christ...And when the old campaigner had finished his course and the time of departure was at hand, his bequest unto the world was the witness of his life and teachings to the gospel of Jesus Christ."[1]

We can rest well assured that with the many studies of Paul there is a wealth of material to present concerning him. We can rediscover these men with such likeable qualities, to further enrich the great group of Christ-centered apostles and disciples, those graduates of the university of Jesus, who have carried the works of His spirit over the world. With Paul stand thirteen of his epistles in the New Testament, and he understood Jesus as few other men have. If we would be true to the Christ we must know all we can of the light shed by these writers.

We come, now, to the answer to the question, What are the bases of appeal in the New Testament to present day youth. We have found that these bases are personalities; in and through and above all the other material stands the per-

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1.Lowstuter, W.J., Paul, Campaigner for Christ, p. 174f.

sonality of Jesus Christ. He is the height of achievement; he gave us our great moral conception of God; he achieved in giving us a higher and finer sense of our own worth and possibilities; he gave us the highest ethical and moral ideals; his supreme gift was the sacrifice of his life on the cross; truly he was the son of God because he had achieved that right and that place. He was a heroic Christ, a splendid teacher, one who both by his heroic action and his wise and timely teaching appeals to young people now. Finally he was the center of many loyalties, and continues to receive the love and loyalty of millions of people today. As the center of such loyalties we see him in the New Testament, surrounded by other personalities which in many ways make similarly strong appeals to youth. Paul, Peter, John, and the other disciples, Mary, Martha, Lazarus, were only a few of his friends who have worthy characteristics, adventurous lives, mighty deeds, and one great loyalty to their Christ, all of which appeals to the adolescent, and helps to shape his life and his supreme loyalties.

PART III:

SUMMARY

Summary

In this paper, as a matter of background, we have studied the conditions of education employed in training the young people of past ages. Beginning with the Greeks, we have seen how the youth were trained primarily for citizenship. The outstanding contribution that Greek training has for us in presenting the appeal of the New Testament is that the youth so trained were capable of representing the best traditions of their race. Christian education should be able to present the fruits of her training as representing the best traditions of Christianity. Greek lads served an apprenticeship as citizens. They had supervision by men of high manly characters whom they might emulate. They were taught to solve problems by applying them in real life. We can well use that method in our own day and age. One quality the Greek youth lacked was spiritual stamina. Trained very highly intellectually and aesthetically with the greatest of ethical standards, he still could not achieve morally or religiously because he did not have the religious background which was so vital for his needs.

The Romans contributed to us the practical piety and virtues of the paternal system of training youth. This had a steadying influence, both upon the father and the son.

The early Christian training had its greatest value in religious fervor and zeal. Self-denial furnished a system of discipline. Monasticism contributes little to the present

day; but in chivalry we find an emphasis upon certain virtues and qualities which are very applicable to our education today, such as honor, idealism, and protection for the weak.

In the Sunday School, as it has come down to us, we have a definite type of general religious education. Inadequate as it often is, it is our greatest opportunity to present the New Testament to the youth of today. Hitherto, the majority of the text books have been material-centered as against the pupil-centered curricula. But that emphasis is now changed. In most of the material studied, it was manifest that the greater amount was not suitable because it was too advanced for the pupil, or dealt with problems that do not touch actual living. There is entirely too much discussion and too few attempts to teach youth how to experience the religious truths.

From those methods commonly used we find the need for an adjustable program to meet local conditions and groups. Wherever possible the young people themselves should assist in presenting the lesson. This problem-discussion method, using the socialized recitation, is one which reaches the greater number with Christian education of a practical application. Projects, if well chosen, will cause the pupils to experience that which they have learned. Life activities and religious training should integrate to produce Christian character. No one method will meet all needs. We may be certain that those methods most successfully used in causing the New Testament to appeal lie in the interest arousing, thought provoking, laboratory method of bringing material, examining, evaluating and applying it to

life situations. The writer's opinion is that a combination of the problem-discussion, life situation, and project methods are most successful in teaching youth from the New Testament to apply its principles to their lives.

From the psychological basis we know that we can appeal to the heroic, the achieving, the loyalty to a supreme personality, and to the spirit of sacrifice. For the adolescent is growing mentally and emotionally, and he is very susceptible to appeals to his emotions, to idealism, and to his awakening mental powers. Perhaps the greatest appeal is through personality which is outstanding in some way. If by well-trained teachers and adequate materials, we can show the New Testament characters to be vividly alive with challenging messages, we might well assume that they will make an impression on the young lives.

We then find the New Testament to be a rich treasure house for a religious dynamic, giving force to moral and ethical character. The loyalties of youth are strong, and if the fine characters of the New Testament can be made attractive and heroic, as indeed they are, those youthful loyalties will lead to character formation through emulation. With Jesus Christ as the central personality of the New Testament, and Christ-centered men and women of beautiful, vivid, and adventurous personalities all about him, the New Testament may well be an appealing guide to the youth of today. "Follow me!" calls to brave, eager, clear-thinking, idealistic, strong youth with a vision to lead and a task to achieve.

PART IV:

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